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PROCEEDINGS

OF

THE SOCIETY

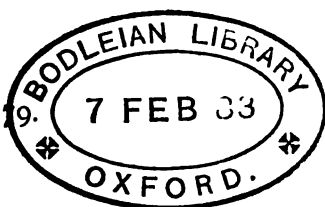
OF

BIBLICAL ARCHÆOLOGY.

NOVEMBER, 1878,

TO

JUNE, 1879.



PUBLISHED AT
THE OFFICES OF THE SOCIETY;
33, BLOOMSBURY STREET, W.C.

1879.

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ERRATA.

No. 7. Seventh Meeting, 6th May, 1879, should be paged, "35 to 40," and not "33 to 38."

P. 24. For "Assur-natsir-pal" read "Assur-nasir-pal."

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-9.

First Meeting, 5th November, 1878.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—"Proceedings," Vol. XXVII., Nos. 188, 189, 8vo. London, 1878.

From the Society of Antiquaries of London :—"Proceedings," Vol. VII., No. 4, 8vo. London, 1878.

From the Royal Geographical Society :—Vol. XXII., Nos. 5 and 6, 8vo. London, 1878.

From the Geological Society :—"Quarterly Journal," Vol. XXXIX., Part 3, No. 135, 8vo. London, 1878.

From the Anthropological Institute of Great Britain and Ireland :—"Journal," Vol. VII., No. 4, Vol. VIII., No. 1, 8vo. London, 1878.

From the Royal Institute of British Architects :—"Sessional Papers," Nos. 14, 15, 16, 17, 4to. London, 1878.

From the Philosophical Society of Glasgow :—"Proceedings," Vol. XI., No. 1, 8vo. Glasgow, 1878.

From the Royal Archæological Institute of Great Britain and Ireland :—"The Archæological Journal," Vol. XXXIV., Nos. 136 and 137, 8vo. London, 1878.

From the Société Royale des Antiquaires du Nord :—"Mémoires," Nouvelle Série, 1877. Copenhagen, 8vo.

——— "Tillog til aarboger for Nordiske oldkyndighed og historie aargang, 1877," 8vo. Copenhagen, 1877.

From the American Oriental Society :—"Proceedings ;" May 29, 8vo. Boston, 1878.

From the Palestine Exploration Fund :—"Quarterly Statement ;" July and October, 1878. London, 8vo.

From the Swedenborgian Society :—"Sixty-eighth Report," 8vo. London, 1878.

From the Author :—"Ein Mathematisches Handbuch der alten Aegypter," übersetzt und erklärt, von Dr. August Eisenlohr (Papyrus Rhind des British Museum), 2 parts ; 1 vol. text, 4to., 1 vol. plates folio. Leipzig, 1877.

From B. T. Bosanquet, Esq. :—"History of Sennacherib," translated from Cuneiform Inscriptions, by George Smith, edited by the Rev. A. H. Sayce, M.A., 4to. London, 1878.

From Mr. Bernard Quaritch :—"General Catalogue of Books, 1875-1877, 8vo. London, 1878.

From the Author :—"Collection de M. Strauss ("Description des Objets d'Art Religieux Hébraïques"), 4to. Poissy, 1878.

From the Author :—"Le Conte de deux Frères," par M. G. Maspero, 8vo. 1878, Paris. (Reprint from the "Revue Archéologique.")

"Les Peintures des Textes Egyptiens et la Mosaïque de Palestine" par M. G. Maspero, 8vo. Paris, 1878.

From G. Bertin, Esq. :—"Essai du Manuscrit Troano," par H. de Charency, 8vo. Paris, 1875.

From S. M. Drach, Esq. :—"Descrizione della Settimana Santa," 12mo. Rome, 1818.

From Wm. Simpson, Esq. :—"Descriptions of Drawings of Mycenæ, Troy, and Ephesus," 8vo. London, 1878.

A special vote of thanks was awarded to Dr. Eisenlohr, for his donation to the Library.

The following Candidates were nominated by the Council for election as Members of the Society :—

William H. Allen.
C. E. Appleton, D.C.L.
Mrs. Benson.
Professor C. A. Briggs (N.Y.)
A. Chastel (Paris).
F. H. Crosier

John Dixon, C.E.
J. Dunlop, M.A. (Richmond,
U.S.A.)
Frank W. Eastlake (Berlin).
William Edwards.
Rev. E. H. Gifford, D.D.

Professor C. Goertz (Moscow).
 George Hay.
 James H. Johnson.
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 Rev. W. B. Robertson, D.D.
 Rev. Jno. N. Strassmaier,
 Professor Tiele (Leyden).
 William Henry White.
 Dr. C. A. Wilkins (Vienna).
 Rev. Mark Wilks.

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Mr. R. Cust, having attended the Congress of Orientalists held at Florence during September last, as the Delegate of the Society, read a long and interesting account of the various sections of the Congress. An abstract will appear in a future number of the "Proceedings."

Thanks were returned for this communication. Some remarks were added by R. Cull, F.S.A., and the Rev. A. Löwy.

Theophilus G. Pinches then read a paper—"Upon the Bronze Gates of Shalmaneser II.," discovered by Mr. Rassam at Balawat. Part I. :—

This paper contained an account of the bronze plates which covered the front of the larger of the two pairs of gates set up by Shalmaneser II. (B.C. 859 to 825) in the city of Imgur-Beli, now represented by the mound of Balawat, a formerly unnoticed site about nine miles north-east of Mosul. It is probable that they formed the entrance to the court-yard of his palace.

The restoration of these gates show them to have been a pair of enormous folding rectangular leaves, each about twenty-two feet in height and six feet in breadth. They were originally made of wood (probably cedar) three inches in thickness, and turned upon pivots of bronze fixed to the base of cylindrical posts about one foot in diameter, supported at the top by strong rings.

The bronze plates, now almost the only remaining portion, are about eight feet in length. They were nailed (with bronze nails) horizontally across each leaf of the gates, and one end being turned right round the post to which the pivot was fixed, their total visible length was reduced to about six feet, which is, as before stated, the

entire width of each leaf. The remains of fourteen plates of bronze, some quite perfect, others very fragmentary, have been discovered. This would allow *seven* to each leaf, but it is not improbable that the original number was greater. Each plate of bronze contains, in two bands, representations of the expeditions, battles, sieges, triumphs, devotions, and cruelties of the King, Shalmaneser II., accompanied by short inscriptions explaining each scene. In addition to the horizontal plates, others were nailed upon those portions of the gates technically called the "styles." These plates, extending from the top to the bottom of the gates, are covered with long inscriptions in five columns of six or seven lines each. The posts upon which the leaves turned were evidently surmounted by the ornamental caps and knobs of bronze found with the rest of the monument.

As all the horizontal chased bands are not yet cleaned, the author only touched upon the inscription on the "styles," leaving the description of the pictures and their explanations for a future paper. This inscription is rather fuller than the other texts now known (the Black Obelisk, the Kurkh Inscription, and the Bull Inscription), and treats only of the first nine years of the reign of Shalmaneser, or from the beginning of the year 859 B.C. to the end of the year 851 B.C.

Shalmaneser boasts of having conquered, with the assistance of his favourite deities, "all the lands," "the sea of the country of Na'iri and the sea of the country of Mu'asabattāni and the great sea of the country of Phœnicia" (the Mediterranean). He boasts also of having "poured out the terrors of his dominion over the country of Hit." He set up images of himself upon the shores of the Mediterranean Sea and Lake Van, and received "the tribute of the kings of the coasts of the sea, all of them." After stating that he passed through the countries of the Enzitē and Dayaeni, he narrates the capture of the cities of the country of Ararat, and that he compelled Aramu, the King, to flee to the mountains. He then states that he destroyed the vast country of Qutie like the god Nergal, and rained upon the inhabitants of the countries of Gozan and Khupuskia like Rimmon, the inundator.

The next year, B.C. 856, he marched against Akhuni, King of Tul-Barsip, who had conspired with other kings against the predecessors of Shalmaneser. Shalmaneser had made an expedition against this monarch in the first year of his reign, but really without any great success; however, in the account of the campaign made in this, the fourth year of his reign, he refers back to the former one,

giving an account of how he beseiged Akhuni in his city, destroyed his army, cut down his grove, and compelled Akhuni to save his life by flight. The King of Tul-Barsip had crossed the Euphrates, and fixed for his stronghold the city of Sitamrat, situated on the peak of a rugged mountain, so high that it appeared like a mist from heaven. Shalmaneser now beseiged Akhuni in his fastnesses, compelling him to surrender. The whole of the enormous spoils of the expedition were distributed by Shalmaneser to the various temples of his country. This expedition is one of the most important in the annals of the reign of Shalmaneser, on account of its having prepared the way for the conquest by the Assyrian arms of Syria and the Holy Land, accomplished by Sennacherib some 150 years later.

Shalmaneser now ascended northwards, and after making some minor conquests, crossed the Euphrates in its upper part and received the tribute of many kings of that part of the country. Here he was met by a formidable league, Ben-Hadad, of Damascus, and Irkhulēni, of Hamath, having allied themselves with the kings of the Hittites and the sea-coasts. Their united armies came down to do battle with the Assyrian king, but were defeated by him, all their chariots and war material were taken, and 20,500 of their forces slain.

In the seventh year of his reign, or B.C. 853, Shalmaneser went to Tul-abni, near the sources of the Tigris, and captured that city, with many others in the district.

Shalmaneser's attention was now turned to affairs in Babylonia by the king of that country, Marduku-suma-iddin, sending to him for help against Marduku-bela-yuṣatē, King of Khamah, his brother, who had revolted against him, and was ravaging the district of Malmalis. Shalmaneser therefore went to the help of Marduku-suma-iddin, and, after having sacrificed victims "to Rimmon his lord" in the city of Zaban, he marched with his army to the city of Me-Turnat, which he besieged, captured, and spoiled of all its treasure. He then advanced to the city of Gan-nanātē, where Marduku-bela-yuṣatē gave him battle. Shalmaneser was again victorious, and by means of taking possession of the plantations, and damming up the river, he shut up the king in his city.

The next year, B.C. 851, Shalmaneser departed from Nineveh, and, having crossed the upper and lower Zab, besieged, captured, and spoiled the city of Lakhiri. He then again approached Gan-nanātē, but Marduku-bela-yuṣatē refused to give him battle, and fled to the city of Arman among the mountains of Yaṣubi, a district east

of the Tigris, which he made his stronghold. Shalmaneser, having taken and spoiled Gan-nanatē, ascended the mountains after him, and captured him in Arman, which city he also took and spoiled, killing its defenders in the usual fashion. He slew Marduku-bela-yusatē with the sword, and left not one of his adherents alive. Shalmaneser then states that he offered sacrifices in the cities of Babylon, Borsippa, and Garrad-ilani, to his gods who had prospered his expeditions.

After these pious works, the Assyrian king descended to Kaldi (Chaldea), and received the tribute of the kings of that country. The description of his march, however, is almost lost in consequence of the dreadfully mutilated condition of the record.

This paper will appear *in extenso*, with illustrations, in the next Part of the "Transactions" of the Society, Vol. VI., Part 2.

R. Cull, F.S.A., W. St. Chad Boscawen, and the President, added a few remarks.



The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 3rd, at 8.30 P.M., when the following communications will be read :—

- I. "On a Bilingual Inscription in Latin and Aramaic, recently found at South Shields." By Prof. William Wright, LL.D., &c.
- II. "A new fragment in the History of Nebuchadnezzar." By Theophilus G. Pinches.
- III. "Babylonian Tablets." By Dr. Julius Oppert.



This being the first notice circulated amongst the Members of the Society during the present session, it may be well to repeat the following :—

Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount, £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council.

Vol. VI., Part I., of the "Transactions" of the Society has been delivered to the Members. A few complete sets of the preceding publications of the Society can be obtained by application to the Secretary, Mr. W. HARRY RYLANDS, 33, Bloomsbury Street, W.C.

The Library of the Society, at 33, Bloomsbury Street, W.C., is now regularly open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As the new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. V.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-9.

Second Meeting, 3rd December, 1878.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Geological Society :—"Quarterly Journal," Vol. XXXIV., Part 4, 8vo. London, November, 1878.

List of Members. November 1st, 1878. 8vo. London.

From the Royal Asiatic Society of Great Britain and Ireland :—"Journal," New Series, Vol. IX., Part 2, 1877; Vol. X., 1877-8. London. 8vo.

The following Candidates were nominated by the Council, for election as Members of the Society :—

Edward G. Allen.

Rev. George O. Balleine.

Rev. Joseph Baylee, D.D.

Benjamin Clarke, F.R.C.S.

Miss Hallewell.

Rev. Charles H. Jeaffreson, M.A.

Rev. F. C. Lambert, B.A.

Rev. Ant. Cottrell Lefroy, M.A.

Alfred North, F.R.G.S.

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Kiel University Library.

Konigsberg Royal and University Library.

Marburg University Library.

Library of the Parliament of Canada, Ottawa.

Library of the Congress, Washington, U.S.A.

Harvard College Library.

Peabody Institute Library, Baltimore.

Watkinson Library, Hartford.

Library Company, Philadelphia.

Mercantile Library, Philadelphia.

The following were duly elected Members of the Society :—

William H. Allen.	A. S. Liggatt.
C. E. Appleton, D.C.L.	Prof. Alex. McWhorter, U.S.A.
Mrs. Benson.	Rev. Malcolm McLean, M.A.
Professor C. A. Briggs, New York.	Gaskell Millar.
A. Chastel, Paris.	Claude J. Morris.
F. H. Crosier.	J. Cotter Morrison, M.A.
John Dixon, C.E.	Rev. George Jubb Perram, M.A.
J. Dunlop, M.A., U.S.A.	Rev. H. Morton Reed, M.A., U.S.A.
Frank W. Eastlake, Berlin.	Rev. W. B. Robertson, D.D.
William Edwards.	W. D. Reynolds, U.S.A.
Rev. E. H. Gifford, D.D.	Rev. Jno. N. Strassmaier.
Professor C. Goertz, Moscow.	Professor Tiele, Leyden.
George Hay.	William Henry White.
James H. Johnson.	Dr. C. A. Wilkins, Vienna.
H. H. Kitchener, Lieut. R.E.	Rev. Mark Wilks.

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The President, in referring to the recent loss sustained by the Society from the deaths of Mr. W. R. Cooper and Mr. J. Henderson, mentioned, that when the Society was originally projected by the late Mr. Bonomi, himself, and some others in November, 1870, Mr. Cooper was appointed to the office of Secretary.

From this time, up to that when his health broke down and he was obliged permanently to leave London, he devoted his energies to the interests of the Society in the acquisition of members, and the publication of valuable papers. His efforts to secure the welfare of the Society only ceased with his death.

Mr. J. Henderson, F.S.A., was at all times a great lover of antiquities, and although he took no active part in the affairs of the Society, he was one of its earliest members, and always felt for it the warmest interest.

In the absence of the Author, the Rev. A. Löwy read a communication from Professor William Wright, LL.D., of which the following is an abstract :—

“Notes on a Bilingual Inscription in Latin and Aramaic, recently found at South Shields.”

The slab upon which the inscription is engraved was found on the site of the Roman Cemetery, near to what is supposed to have been the Roman Road. It is about 4 feet in length, by 2 feet 3 inches in width; and occupying more than one-half of the surface beneath a canopy supported by columns is a well-carved figure of a woman seated on a throne or chair, with fruit in her lap, an altar on her right side ornamented with the crescent moon, and a basket of fruit on the ground at her left side. The execution of this figure is excellent, and with the exception of the face being broken away, the whole is in a good state of preservation. At the base of the stone, within a surrounding line measuring 2 feet $2\frac{1}{2}$ inches in length by $5\frac{1}{2}$ inches in height, is the following badly-composed Latin inscription in three lines of well-executed letters $1\frac{1}{2}$ inches in height.

DM · REGINA · LIBERTA · ET · CONIVGE ·
BARATES · PALMYRENVS · NATIONE ·
CATVALLAVNA · AN · XXX.

or, in English, Erected to the memory of a woman named Regina, of the [British tribe of the] Catuvellauni, who died at the age of thirty, the freed-woman and wife of one Barates, a Palmyrene. Immediately below the line enclosing this inscription is a single line of Aramaic writing, in the cursive Palmyrene character such as was in use at Tadmor during the third and fourth centuries of the Christian era. Transcribed into Hebrew characters it runs thus—

רֵגִינָא בַת חָרִי בִרְעֵתָא חַבְלָא

Regina, the freed-woman of Barate. Alas !

When discovered the stone was face upwards, and was unfortunately broken in lifting it; beneath was found a small quantity of bones, probably those of a horse.

The Rev. A. Löwy drew attention to the fact that the Latin inscription considerably amplifies the scanty information afforded by the Aramaic line of writing. In the latter it is not stated that Regina was the wife of Barates. He observed, if *bath chori* or *bath chere* was intended to convey the meaning of the Latin *liberta*, which seems to be very likely, this apposition does not appear to be in the *status constructus*. If the subordinate term *chori* were connected with the noun following it, we might expect to find the prefix ד ("of") or in a Hebraic form ל ("to") before the proper name *Barata*.

The last word in the Aramaic epitaph has been explained by the learned Author of this paper as an equivalent to the word "alas!" In Mr. Löwy's opinion it is questionable whether the employment of such an interjection would recommend itself to the Eastern writer of the inscription. It is true that the word חבל means "woe;" but such an exclamation is generally attended by some postposition as "woe is unto me" or "upon me."

Dr. Birch remarked that the letters of the word חבל might be understood to be the initials of words implying that Regina departed this life at the age of 30; a reading which would correspond with the Latin.

Mr. Löwy:—It has been suggested that חבל represents initials of certain words, and indeed one might easily assign to the letters the meaning, "Her portion is in life for ever," just as we constantly find on Jewish tombstones the phrase (represented by the initials ב' ה' צ' ת' נ' ז', "May his (or her) soul be bound up in the bond of the living." But this suggestion would open the door to endless conjectures. Possibly the final word refers to Barates, who came to this country in his character of a חבל (*chobel*) or mariner. A further inquiry into this subject would be of general interest.*

Theophilus G. Pinches read a paper, entitled "A new fragment of the History of Nebuchadnezzar III."

The Author spoke of the impossibility of writing at the present time a history of Babylonia from native sources, but thought that this desirable object, would, at some future time, probably be accomplished. The following notes, based upon a fragment of a

* De Vogüé, in his *Inscr. Sémit.* (Paris, 1875), where the word חבל occurs several times, translates it by *mortuus, défunt*. W. H. R.

tablet containing one year of the annals of Nebuchadnezzar III., may be taken as an instalment towards this object. He attributed the dearth of native records of the Babylonian empire in early ages to the troubled state of the country, which was harassed by both internal and external enemies, and in later times to the use of perishable writing material, such as papyrus, &c. The inscription commences with what would appear to be an address of Nebuchadnezzar to some god, probably Bel, praising him for the many benefits which he had conferred upon the king. It then, speaks of somebody, who, trusting to his army, revolted. The thirty-seventh year of Nebuchadnezzar is then mentioned, and it is recorded that somebody, evidently Nebuchadnezzar's general, went down to Mitsir to make battle. The reverse of the fragment begins by stating that the king of Mitsir collected [his troops], and from the words which follow, it seems as if the king of Mitsir had bribed the people of the sea-coast (evidently the Mediterranean) to help him, but the mutilated state of the record makes the translation of the passage very doubtful. Soldiers, horses, and chariots (?), are then mentioned, and the next line states that some persons agreed to help him, and that the person helped trusted to them. After this the ends of a few lines only appear, and then the record breaks off altogether.

The Author showed that it was impossible that this record could refer to any other than Nebuchadnezzar III., as neither the first nor the second of that name reigned long enough to admit of an expedition in the thirty-seventh year of their reigns; so that the only difficulty left was with regard to the identity of the country of Mitsir, a name closely resembling the Mutsur or Egyptians of the Assyrian inscriptions, the only difference being the substitution of *i* for *u* in both syllables of the word. He then gave a summary of the events of the reign of Nebuchadnezzar III., showing the continual hostility manifested by the Egyptians towards the Babylonians, and how Necho and Apries or Hophra, kings of Egypt, continually urged the Jews and inhabitants of Phœnicia to revolt against the Babylonian power. This ended, in B.C. 572, Nebuchadnezzar's thirty-third year, in his marching in person against the Egyptians. Hophra was captured and deposed, and a general named Amasis was made king in his stead, tributary, however, to Babylonia; after this it is generally supposed that no other expeditions were made.

It is not improbable, however, that Amasis became tired of the Babylonian yoke, and, in the thirty-seventh year of Nebuchadnezzar's

reign, revolted and declared war. This supposition is strengthened by the fact that the words "king of Mitsir" are, in one place, preceded by the syllable *śu*, which may be completed A-ma-*śu*, the probable Babylonian form of the name Amasis. It will, however, be impossible to make certain this important point until more complete records are found.

The thanks of the Meeting were voted for these communications, which will appear in a future part of the Transactions.

It was announced that, if possible, the Council intended to arrange for the Archaic Classes to be held during next year, and that notice would be sent to the Members of the Society,

Notice was given that the Anniversary Meeting of the Society would be held at 9, Conduit Street, at 8.30 p.m., on Tuesday, January 7th, 1879, when the officers of the Society for the ensuing year would be elected, some alterations made in the rules, and the usual business of the meeting transacted.



PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-9.

Third Meeting, 7th January, 1879.

THE REV. CANON ST. VINCENT BEECHEY, M.A.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Archæological Institute of Great Britain and Ireland :—
“The Archæological Journal,” Vol. XXXV., Nos. 138 and 139, 8vo. London, 1878.

Mélanges Asiatiques, tirés du Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg; Tome VIII., Livraisons 1 and 2, 8vo. St. Petersburg, 1877.

From the Author :—“Studies on the Times of Abraham,” by Rev. H. G. Tomkins, 4to. London, 1878.

From the Author :—“Nouvelle Chrestomathie Démonotique Mission de 1878;” “Contrats de Berlin, Vienne, Leyde, &c.,” par Eugène Revillout, 4to. Paris, 1878.

From the Author :—“De Jérusalem à Bir el-Mer'in, fragment du journal d'une excursion faite en Juin, 1874,” par Ch. Clermont-Ganneau, 8vo. (Extrait du Bulletin de la Société de Géographie).

——— “Sur une Inscription Arabe de Bosra, relative aux croisades,” par Ch. Clermont-Ganneau, 8vo., 1878; Extrait du Journal Asiatique.

——— “Gomorrhe, Ségor et les filles de Lot” (Lettre à M. F. de Saulcy), par Ch. Clermont-Ganneau. Paris, 1878. Extrait de la Revue Archéologique.

The following Candidates were nominated by the Council for election as Members of the Society :—

Alfred Fowell Buxton.
The Countess d'Avigdor.
The Baron Henry de Worms.

Moses Lugasy.
Dr. Leone Weill Schott, Milan.

Ambrosian Library, Milan.
Theological Seminary, New
Brunswick.

Theological Seminary, Rochester.
John Hopkins University Library,
Baltimore.

The following were duly elected Members of the Society :—

Edward G. Allen.
Rev. George O. Balleine.
Rev. Joseph Baylee, D.D.
Benjamin Clarke, F.R.C.S.
Miss Hallewell.

Rev. Charles H. Jeaffreson, M.A.
Rev. F. C. Lambert, B.A.
Rev. Ant. Cottrell Lefroy, M.A.
Alfred North, F.R.G.S.
Berkeley W. Randolph.

Breslau Royal and Univ. Library.
Boston Athenæum Library.
Gottingen University Library.
Kiel University Library.
Konigsberg Royal and University
Library.
Marburg University Library.
Library of the Parliament of
Canada, Ottawa.

Library of Congress, Washington,
U.S.A.
Harvard College Library.
Peabody Institute Library, Bal-
timore.
Watkinson Library, Hartford.
Library Company, Philadelphia.
Mercantile Library, Philadelphia.

This being the Anniversary Meeting of Society, the Report of the Secretary for the *Ninth* session, 1877-8, was read.

The following Officers and Council for the current year were duly elected :—

President.—S. BIRCH, D.C.L., LL.D.

Vice-Presidents.

Rev. Frederick C. Cook, M.A., Canon of Exeter.
Rev. Geo. Currey, D.D.
The Right Hon. W. E. Gladstone, M.P., D.C.L., &c.
Sir William Gregory, C.B., G.C.S.I.
The Right Hon. the Earl of Harrowby, K.G., D.C.L.
Walter Morrison.

Charles T. Newton, C.B., D.C.L.

Sir Charles Nicholson, Bart., D.C.L., M.D.

Rev. Geo. Rawlinson, D.D., Canon of Canterbury.

Sir Henry C. Rawlinson, K.C.B., D.C.L., F.R.S.

Very Rev. Payne Smith, D.D., Dean of Canterbury.

Council.

Rev. Charles Ball, M.A.

Rev. Canon Beechey, M.A.

Thomas Christy

Rev. T. K. Cheyne, M.A.

Richard Cull, F.S.A.

Robert Cust, F.R.A.S.

C. Drury Fortnum, F.S.A.

Edwin Freshfield, M.A., F.S.A.

R. E. Graves.

Chas. Harrison.

Rev. Canon J. B. Lightfoot, D.D.

Rev. Albert Löwy.

J. Manship Norman, M.A.

Wyatt Papworth.

P. Le Page Renouf.

Joseph Sidebotham, F.S.A.

Rev. Geo. A. Trevor.

Prof. W. Erasmus Wilson, F.R.S.

Hon. Treasurer.—B. T. Bosanquet.

Secretary.—W. Harry Rylands,

Hon. Secretary.—Arthur Cates.

Hon. Secretary for Foreign Correspondence.—Rev. A. H. Sayce, M.A.

Hon. Librarian.—William Simpson, F.R.G.S.

The following proposed alterations in the Rules were submitted to the Meeting and passed ;—

Rule XV. The words "or be nominated by the Council" to be added.

Rule XVIII. The amount of the life composition fee of personal members to be 15 guineas in place of 10. This rule not to come into force as regards existing members until 30th June, 1879.

Rule XXVII. The words "may borrow for two months any printed book, &c.," to read "Any printed book . . . may be borrowed by a member , . . , to be retained by those residing in the country for a period not exceeding two months, and those residing in London one month."

Rule XLV. The number of separate copies of papers presented to the authors to be 25 in place of 12.

Rule XLVII. This rule to read "A copy of the Society's publications issued for the year during which he is elected, shall be delivered free to every member not in arrear with the Society, if in stock."

The following communication on Babylonian Tablets, from Dr. Julius Oppert, was read by the Secretary :—

The object of this paper is to show the difference between the contract tablets of Babylonia and those of Assyria; the latter being for the most part written after an almost invariable formula, it may be said that to know the legal form of one perfectly is to know them all. On the contrary, with regard to those of Babylonia, no two are written in exactly the same legal form, and as they are generally very obscure, it is necessary before one can be properly understood, to search for the special fact peculiar to the particular tablet.

The two tablets here translated have not before even been published in the original. The first is in the collection of M. de Clercq, and is a very fine specimen of its kind.

1. A sale of lands, a field of five-sixths *hemicorion* revenue, with gardens of timber wood, as will be stated, and assessed in value [situated] in the district of the town of Hapisu. The *hemicorion* is that of the town of Dasu. It lies above, towards [the] North, near [the land of] Nabu-edir-napsati, son of Nukaea, son of Egibi, and Kalba, son of Nabu-ahē-idin, son of Sin-nasir, and Nabu-ibni, son of Nabu-iklin, son of Babutu; the descendants of Nabu-habal-idin, son of Nabunnai, and Ina-bitisaggatu-irba, son of Marga, son of Egibi. It lies below, towards [the] South, near [the land of] Ben-ahi-idin, the . . . [? owner] of the field, and Nabu-kitabsi'si . . . , son of Nabu-nasir, son of Mat'. It lies above towards [the] West, near [the land of] Nabu-ikkira, son of Nabu-ahē-idin, son of Egibi, the descendants of E-zi-da-habal-siba, son of Sin-tabni.

It lies below, towards [the] East, near [the land of] Marduk-kin, son of Sala, son of Kanuca, and Marduk-zir-usur, son of Zirya, son of Il-ik-ea. Thus is the field of five-sixths of [an] *hemicorion* revenue [situated] according to the statement [made] and [of] the price of this field. Bene-āhe-idin, son of Kinn-zir, son of Egibi, made with Bel-ballit, son of Basa, son of Siu-zakip, a contract on two *minas* one *drachma*, and handed it over after the payment of the entire price, and he gave him according to his wish two measuring staffs of two hands length in silver.

Instead of the two *minas* one *drachma*, the two measuring staffs of two hands length in white silver will be the security which is now in the hands of Ben-ahē-ib-idin, son of Kin-zir, son of Egibi, and

which for Bel-ballit, son of Basa, son of Sin-zakip is [to be taken as] the equivalent of the price of the field. The entire price has been fixed, the party has no repentance, it will not be revoked mutually, it will be stated [in a different manner].

Whomsoever, amongst the brethren, the sons included, the servants and female slaves of Bel-ballit swears thus :—This field has not been given, and the price has not been fixed ; the man who shall make the eviction will have to pay the price, and he will be fined for the twelvefold sum. This has been agreed to in this deed, in the presence of :— [Then follow the names of the witnesses, eight in number.] In the city of Bit-Abu-rim, the month Tishri, the fourth day, in the first year of Nabunid, King of Babylon.

The second tablet translated, which is from the collection in the Louvre, is a Succession Settlement, and reads as follows :—

Treaty of the transfer of silver from the residuary estate which Nabu-ahē-idin, son of Sula, son of Egibi, owed to Bal'-sanu, son of Bel-ahē-idin, son of Sin-zakip, and after the death of Nabu-ahē-idin, Ki-marduk-balat, son of Nabu-ahē-idin and Bel'-sanu, son of Bel-ahē-idin, agreed thus with each other :—

Three *minas* sixteen *drachmas* which Ki-marduk-balat [or Itti-Marduk-balat] would take from the residuary estate, the mother widow shall make over to the house of her son. The capital of four *minas* and a half, the father assigned [to] Ki-Marduk-balat, and transferred it to him, as first born son ; from those four *minas* [of] silver, the amount of the debt and delay interests [?], repentance money and security [of] value Barkasa and Nabu-lu-irsi shall give them to Bel'-sanu, as to their first born brother. They are mutually responsible as to all the transferred possessions. Their of their tablets, the changing of their donations, [unintelligible line] [they engage] the seeds according to the treaty, which they possess near the mouth of the River of Borsippa, from which their brother gathers like them the harvest, and mutually [the end of this line is illegible]. [Then follow the witnesses]. Babylon, in the month of Elul, the 16th day, in the 3rd year of Cambyzes King of Nations.

Dr. Oppert discusses the probability of the date read by Mr. Theo. G. Pinches, as the 11th year of Cambyses.* He takes it

* This paper, with that of Mr. Theo. G. Pinches, will be printed in full in a future part of the Transactions.

to be an error for the *first*, if not, he contends that the discovery of a tablet dated in the 11th year ought not to be allowed to overthrow the statements of Herodotus, Ptolemy, &c.

He points out that no tablets are known dated in the 9th and 10th year of Cambyzes, and with reference to the supposed co-regency, suggests as a probable explanation of the difficulty, that the legal obligation of the deed may have originated in the time of Cyrus, and not been settled until the reign of Cambyzes.

Mr. Theo. G. Pinches then remarked—that not being a chronologist, he had no personal or private system of chronology to advance. He had laid the matter before the Society in July last as a curious if not important discovery, for others to make use of or not as they thought fit.

The character which he had read as the 11th year of Cambyzes, he stated was perfectly clear. The tablet had been examined by several well-known Assyriologists, and they one and all had decided that his reading was correct, the wedges in question being undoubtedly the numeral 11.

The subject matter of the tablet being a loan of silver for six months, it could therefore in no way refer to the final sentence as suggested by Dr. Oppert.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 4th, at 8.30 p.m., when the following communications will be read:—

Memoir of the late Joseph Bonomi, by William Simpson.

The Will of a Coptic Monk, translated by Eugène Revillout.



PROCEEDINGS
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SESSION 1878-79.

Fourth Meeting, 4th February, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXVIII., Nos. 190, 191. 8vo. London, 1878.

From the Royal Geographical Society:—"Monthly Record of Geography;" New Monthly Series, Vol. I., No. 1. 8vo. London, Jan., 1879.

From the Palestine Exploration Fund:—Quarterly Statement. January, 1879. London. 8vo.

From the Author:—"Manufacturing Arts in Ancient Times, with Special Reference to Bible History." By James Napier, F.R.S.E., &c. London. 8vo. 1874.

From the Author:—"De quelques Navigations des Egyptiens sur les côtes de la mer Érythrée." Par G. Maspero. Extrait de la Revue Historique. 8vo. Paris, 1878.

From Miss Rogers:—"Sinai Photographed, or Contemporary Records of Israel in the Wilderness." By Rev. Charles Forster, B.D. Folio. London, 1862.

[No. IV.]

The following have been purchased by the Council for the Library of the Society :—

"Revue Archæologique;" Vol. XXXV. and Vol. XXXVI. 8vo. Paris, 1878.

"Zeitschrift für Ägyptische Sprache und Alterthumskunde;" Vol. XVII. Folio. Leipzig, 1878.

"Hieroglyphische Grammatik, &c.," von Heinrich Brugsch. Folio. Leipzig, 1872.

"Die Aegyptische Denkmäler in St. Petersburg, Helsingfors, Upsala und Copenhagen," von J. Leiblein. 8vo. Christiania, 1873.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on March 4th :—

William Beamont.
Rev. W. W. Spicer.
Robert Stewart.

Mrs. Thos. Wiltshire.
Christopher Henry Windle.

The following were elected Members of the Society :—

Alfred Fowell Buxton.
The Countess d'Avigdor.
The Baron Henry de Worms.

Moses Lugasy.
Dr. Leone Weill Schott, Milan.

Ambrosian Library, Milan.
Theological Seminary, New
Brunswick.

Theological Seminary, Rochester.
John Hopkins University Library,
Baltimore.

A Memoir of the late Joseph Bonomi, Vice-President of the Society, by William Simpson, was read. Remarks were added by the President and the Rev. Canon Beechey.

M. Eugène Revillout communicated a Translation of the Will of a Coptic Monk, which will be printed in full in the next Part of the Transactions. The document is a very long one, and the following is only a very brief abstract :—

The original deed is No. 2 of the collection of Coptic Papyri at Boulaq, and the Coptic text has been already published by M. Revillout in his work, "Papyrus Coptes," a copy of which he presented to the Library of the Society. The deed was executed at the exact period when the Arabs conquered Egypt, or about the year A.D. 640. It commences, "In the name of the holy and consubstantial Trinity. The 6th of the month of Athyr, of the year of the Arabs. . . . &c." Unfortunately the exact date is wanting. It proceeds, like many other documents made about the same period,

and now preserved in the public and private collections of Europe, from the village of Djeme, called in Byzantine Greek *χαστρον Μερμόνιον*. At Mount Djeme, or the Mountain of Djeme, was situated the celebrated monastery of St. Phœbamon, and it was whilst living as a monk at this place that Paham, the son of Epiphanes, a priest of St. Colluthe, at Psenantonios, in the *nome* of the town of Coptos, made his will.

He had three children by his wife Susanna, viz., Paphnouti, Jacob, and Thatré a daughter. His eldest son Paphnouti, who with his issue was dead at the date of the will, had married against his father's wish, and evidently much to his sorrow. Paham leaves nothing to his wife who survived him, but leaves particular instructions that she is to be treated as is customary with other widows without children. He says, "Send her away! She must go to her own house as quickly as possible, and she must return to the town from whence she came."

To his second son, Jacob, he addresses the will, leaving everything he possesses, including two *holocotes* and a half which belonged to Paphnouti; to him, his children, and the children of his children for ever, and all those he shall choose; or, as he expresses it in one place, "I give to thee all, everything I have written, and that which I have not written, and that which I have not thought of writing, and that which I have not remembered to write."

Paham states that he has already given to Thatré, his daughter, her share of everything he possessed, but if anything descends to Jacob and Thatré from their mother, it is to be divided into three portions: one for Jacob, one for Thatré, and "the third to make *agapoe*, in favour of the souls of those who are dead, that is to say, Paphnouti, of Susanna his mother, and of Martyria, the mother of Susanna." After some arrangements in case of certain eventualities, Paham describes the various houses, &c., which had descended to him from his ancestors, giving the situation and boundaries of each. Thatré, his daughter, is to occupy one during her life. He several times mentions that he has written the will with his own hand, and near the end of it adds: "It is firm and without appeal in every place where it shall be shown." Then follow the names of five "other men worthy of trust," who have been called at the request of Paham to witness it. Finally, an endorsement by the writer of all it contains, and the wish that "the one who comes to annul this act, contrary to my wish, may be a stranger to all communion of Christians."

NOTE.—Referring to the remarks made by Mr. Pinches, in the report of the Meeting held on the 7th of January, it may be well to state that the tablet of which the subject matter is a loan of silver for six months, is the one referring to the supposed co-regency of Cyrus and Cambyzes.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 4th, at 8.30 p.m., when the following communications will be read:—

I. "On the True Sense of an important Egyptian Word [Ká]." By P. le Page Renouf.

II. "On a recently discovered text of Assur-natsir-pal. B.C. 885." By E. A. Budge.



PROCEEDINGS
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SESSION 1878-9.

Fifth Meeting, 4th March, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—" Proceedings and Monthly Record of Geography ;" Vol. I., No. 2. Feb. 1879. 8vo. London.

From the Royal Asiatic Society of Great Britain and Ireland :—" Journal ;" Vol. VIII., Parts 1 and 2. 1875-6. " Fifty-second Annual Report," 1875. " Journal," Vol. XI., Part 1. 1879. 8vo. London.

From the Royal Society of Literature :—" Transactions ;" Second Series, Vol. XI., Part 2. 1876. Part 3. 1878. 8vo. London.

From the Editor (Walter Besant, M.A.) :—" The Literary Remains of the late Charles F. Tyrwhitt Drake, F.R.G.S." 8vo. London. 1877.

From the Author (St. John Vincent Day, C.E., F.R.S.E.) :—" The Pre-Historic Use of Iron and Steel, etc." 8vo. London. 1877.

The following have been purchased by the Council for the Library of the Society :—

“Elements de la Grammaire Assyrienne.” Par Jules Oppert. Seconde édition. 8vo. Paris. 1868.

“Etat actuel du déchiffrement des Inscriptions Cunéiformes.” Par J. Oppert. Extrait de la Revue Orientale et Américaine. 8vo. Paris. 1861.

The following Candidates were nominated by the Council for election as Members of the Society, at the next meeting on April 1st :—

Edward Brooke.

Rev. W. H. Sewell.

Astor Library, New York, U.S.A.

The following were submitted for election as Members of the Society, having been nominated by the Council on February 4th :—

William Beamont.

Rev. W. W. Spicer.


Robert Stewart.

Mrs. Thomas Wiltshire.

Christopher Henry Windle.

The President, in announcing the death of Dr. C. E. Appleton, Mrs. Ranyard, and S. M. Drach, expressed the loss the Society had sustained.

Mr. P. le Page Renouf read a paper “On the True Sense of an important Egyptian Word,” which will be printed in full in a future part of the Transactions. The following is a brief abstract :—

The Egyptian word  *ka* occurs in numberless texts. It has generally of late years been supposed to signify *person*, *self*, *entity*, *essence*, and has sometimes been considered as a mere phonetic support of pronominal suffixes. This view is completely incorrect. The word only occurs in religious texts, and implies an object of religious worship. It is used for the images of gods and the departed. But its most important signification is living image. Every man had his ghostly double, or *genius*, residing in the unseen world, which had to be propitiated in this world, and with which he was united after death. There are numerous representations of the king propitiating his own *ka*, and it was customary to swear by the *ka* of the king, as the Romans swore by the *genius* of the Emperor. The gods

themselves, and even localities, had their *kas*; and from the time of Rameses II., at least, we find *victory*, *wealth*, and other divine gifts, personified and worshipped under the name of the Fourteen *kas*.

The Rev. A. Löwy observed—

The word *ka*, in the sense of “image,” might help to explain the origin and meaning of some obscure Hebrew terms connected with idolatrous and superstitious practices which had been condemned by the prophets of Israel.

Jeremiah (ch. vii. 18, and xlv. 19) speaks of *kavanim* (כַּוָּנִים) or small figures made of dough in honour of the queen of heaven. This practice appears to have originated in Egyptian idolatry (see Jeremiah, xlv. 12—16). With the introduction of a foreign superstition naturally came the foreign designation. *Ka* (כַּ) may be the Egyptian term denoting “image,” and *van* or *un* (וּן) would be the affix common to numerous Semitic nouns.

A second form is *ki-un* (כִּיּוּן), occurring in Amos (ch. v. 26). In the sense of image or a stellar deity it is employed in other Semitic languages.

The hapax legomenon *qd-qd* (Leviticus, xix. 28), might be a secondary derivative of the same Egyptian etymon *ka*, as now explained by Mr. Renouf. The translation of the difficult passage in Leviticus would then be: “*Ye shall not imprint [literally, put] upon yourselves any tracing of an image.*”

Dr. Birch considered that Mr. Renouf had very clearly shown the mystical meaning of the word *ka*. There was great difficulty, he stated, in arriving at the exact meaning of the abstract ideas mentioned in the “Book of the Dead,” &c. No passage was to be found which states the immortality of the *ka*, but a single passage mentions the “soul” as “ever living.” The adventures in the “Book of the Dead” may be those of the *ka*, but the *shade* also accompanied the body. The *ka* could receive offerings, &c., and therefore might well be considered the same as *eidolon*. It would be important to know exactly what the Egyptians thought of the soul, and the exact difference between the *shade* and the *ka*. He thought the *shade* (*χαιβι*) was probably a kind of protector of the soul.

Remarks were also added by R. Cull, F.S.A., Theophilus G. Pinches, and Rev. Hy. Geo. Tomkins.

A communication from Mr. Ernest A. Budge “On a recently

discovered Text of Assur-nazir-pal, with Translation and Notes," was read by the author :—

The tablets on which this text is engraved were discovered by Mr. Rassam, with the other treasures, in the mound of Balawat. They were found in a curious oven-like alabaster coffer, close to the entrance of the temple dedicated by Assur-nazir-pal to the god Makhir, near the north-eastern side of the ancient Assyrian stronghold.

Mr. Budge gave a short account of the leading events in the reign of Assur-nazir-pal, who appears to have been an able ruler, and, as stated by the late George Smith, "coming to the throne after a period of depression and inactivity, during which the power of Assyria had been seriously curtailed, and her territories reduced, he revived the military power of the empire, and again carried the arms of Assyria to Lamma in the east, and to the coast of the Mediterranean on the west. Assur-nazir-pal may be looked upon as the founder of the late Assyrian empire, which from his time gradually increased with but little check, until it reached its greatest limits."—"Assyria," p. 45.

His reign lasted twenty-five years (B.C. 885–860), and like many of the Assyrian kings, he was a great warrior. He states on these tablets or altar slabs :—"From the ford (or bank) of the river Tigris unto the land of Lebanon and the great sea of the land of Lacie to its extent—the land of Lukhi, to the city of Raphek, to his [my] feet he [I] caused to submit," etc.

He also appears to have given much time to the building and restoration of palaces and temples. The principal ones of Kalah (Nimroud), of which the original city, said to have been built by Nimrod, nothing is known, were built by Assur-nazir-pal; also he repaired with great splendour the palace of Nineveh, and the ancient temple of Ishtar there, repaired B.C. 1080, by Sam-si-Vul, King of Assyria. In the tablets under notice, he mentions a city bearing a name usually understood to have been the inner wall of the great city of Babylon. But from the following lines it is clear that a city was so named by Assur-nazir-pal himself :—"Of the countries of Nairi throughout, I brought. That city afresh I took. The city Imgur-Bel its name I called; this temple with the bricks of my palace then I built. An image of Makhir, my Lord, in the midst then I set up. To the land of Lebanon then I went; beams of cedar wood, surman wood, cypress wood I cut down. Beams of cedar wood

upon this temple I brought. Doors of cedar wood I made; upon the edge copper I bound, for its gates," etc.

Three tablets were found; one so much damaged by fire as to be almost illegible; those from which the present translation has been made having been closed up in the coffer were preserved from damage. They measure twelve and a half inches in length by eight inches in width, and two and a half inches in thickness. Variant readings occur in the tablets, all of which were pointed out; also some other peculiarities, the most important of which is the division of the words by straight lines. This was, probably, an early step towards the division of words by a diagonal wedge, as seen in the Persian text of the Behistun inscription. Mr. Budge mentioned the value of these divisions, by which we are enabled to know the exact division of each word, and also when any group of wedges is to be read as an ideograph.

A complete translation of the inscription was given with the different readings from both tablets, also an analysis of the more important words.

Remarks were added by G. Bertin, E. A. Budge, R. Cull, F.S.A., and Theo. G. Pinches.

A letter from Dr. Oppert, referring to the tablet bearing the supposed date, 11th year of Cambyses, was read by the Secretary.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, April 1st, at 8.30 p.m., when the following communications will be read:—

"Historical Inscriptions of Seti I. in the Temple at Karnak."
By E. L. Lushington, D.C.L., &c.

"A Lawsuit heard before the Laocrites during the reign of Ptolemy Soter." By Eugène Revillout.



PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-79.

Sixth Meeting, 1st April, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXVIII., No. 192. 8vo. London, 1879.

From the Geological Society:—The Quarterly Journal; Vol. XXXV., Part I. (No. 137). 8vo. London, 1879.

From the Royal Geographical Society:—"Proceedings and Monthly Record of Geography;" Vol. I., No. 3. 8vo. London, 1879.

From the Royal Archæological Institute of Great Britain and Ireland:—"The Archæological Journal;" Vol. XXXV., No. 140. 8vo. London, 1879.

From the Victoria Institute:—The Journal of Transactions; Vol. XII. 8vo. London, 1879.

From the Author:—"Keilinschriften und Geschichtsforschung. Ein Beitrag zur Monumentalen, Geographie, Geschichte und Chronologie der Assyrier." Von Eberhard Schrader. 8vo. Giessen, 1878.

[No. VI.]

From the Publishers, Messrs. S. Bagster & Son :—"Records of the Past." 8vo. Vol. X. London, 1878. Vol. XI. London, 1879.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on May 6th :—

Rev. James Anderson, D.D.

Rev. Charles A. Berry.

Rev. Robert Gwynne, B.A.

Thomas J. Leeming, Prince Edward's Island.

Professor William Sloane, Princeton, U.S.A.

Robert Pringle Stuart.

The following were duly elected Members of the Society, having been nominated by the Council on March 4th :—

Edward Brooke.

Rev. W. H. Sewell.

Astor Library, New York, U.S.A.

The President announced with regret the loss the Society had suffered by the recent death of the Rev. Canon Lane, one of the early Members of the Society.

A paper on "The Historical Inscriptions of Seti I. in the Temple at Karnak," by E. L. Lushington, D.C.L., &c., was read by the Secretary.

These inscriptions and sculptures recording the victories of Ramenna Seti Menepthah, or, as he is most commonly called, Seti I., son of the first, and father of the second Ramses, are to be found with many other valuable records in the great Temple of Amnon, at Karnak. He reigned 51 years, *c.* B.C. 1455 to 1407. The temple, which is more ancient than any other building in Thebes, has been much added to by the kings of Egypt, who ornamented it with sculpture, statues, and obelisks. Seti I. during his reign commenced to carry out his idea of nearly doubling its size, and began to build the Great Hall, with its hundred columns, and adorned it inside and outside with innumerable sculptures. He did not live to complete this *chef-d'œuvre* of Egyptian art, but it was finished by his son, Rameses II., or the Great. Although, owing to the destruction

of the upper portion of the walls a great quantity of the interesting historical bas-reliefs are lost, there still remains a long series or chronicle of the victories of Seti, which commence on the northern side, and relate to the conquests made by the king in the early years of his reign. They give representations of lakes, fortified towns, &c., &c., and all the various scenes of the field of battle. The succession of countries passed through by the conquering army on their return are singularly but ingeniously represented. A woody and well-watered country is indicated by trees and lakes, and the importance of each town by the size of the fort representing it. Rivers—the Nile in particular is explained by crocodiles and fish peculiar to that river, and a bridge serves as a communication with the opposite bank. This is very remarkable, as Sir Gardner Wilkinson observes, showing as it does that they had bridges over the Nile at that early period. Sometimes the horses' names are engraved above or below them, as likewise the names of towns, fortresses, or waters by which the royal army passes on its march.

The various inscriptions have been figured in Lepsius' "*Denkmäler*;" Champollion's "*Notices Descriptive des Monuments de l'Egypte et de Nubia*;" Brugsch, "*Recueil de Monuments Egyptiens*;" Dümichen's "*Historische Inschriften*;" Rosellini's "*Monumenti Reali*;" and Champollion's "*Monuments Egyptiens*." They are frequently alluded to and in part quoted by recent historians of Egypt; but a consecutive translation is here for the first time attempted.

The victories represented and explained in the sculptures consist principally of those over the Rutennu, the Kharu (or Syrians), the Shasu, the Chita, the Tehennu, the storming of the Fort of Katesh, &c., &c. After having established his dominion in the conquered countries he returned to Egypt, and dedicated the spoil and captives of the conquests he had made to the deity of Thebes.

Remarks were added by Sir Charles Nicholson, Bart., Rev. A. Löwy, Mr. Villiers Stuart, Prof. Erasmus Wilson, Dr. Birch, and the Secretary.

A translation, by M. Eugène Revillout, of a document recording a lawsuit tried before the *Laocrites* during the reign of Ptolemy Soter (B.C. 305 to 285), was read by the Secretary.

This suit is what would now be called an act of ejectment, made

by certain persons whose names are not stated. From the deed it appears that in the ninth year of Alexander the Great, a woman named Tsechons had made over to Pchelchons a house which she possessed at Thebes. She was, however, allowed to occupy it during her life; but when, in the 8th year of Ptolemy Soter, she died, Pchelchons wished to enter into possession of the property and to dispose of it; the persons entitled in reversion expectant upon the decease of Tsechons came forward and disputed her right to dispose of the estate. Pchelchons had already sold the house in the same year to Neschons, against whom the original plaint was laid. Pchelchons summons the two sons of the original vendor, Tsechons, to prove his right to sell the property, and sustain the suit in their position of the heirs of Tsechons.

M. Revillout quoted several other deeds referring to the transfer of the property, from which he gave extracts.

They throw much light on some intricate forms of Egyptian law, particularly the mode of procedure necessary to complete a sale, and make it perfectly legal.

Remarks were added by the President.

Thanks were returned for the communications.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 6th, at 8.30 p.m., when the following communications will be read:—

I. Notes on Vegetable Remains from the Egyptian Tombs. By John R. Jackson, Esq.

By the kind permission of Sir Joseph Hooker, a number of objects will be exhibited.

II. The Talmud in relation to Biblical Archæology. By Rev. Josiah Miller, M.A.



PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-79.

Seventh Meeting, 6th May, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXVIII., No. 193. 8vo. London, 1879.

From the Society of Antiquaries of London:—Proceedings, &c. 2nd series. Vol. VII., No. 5. 8vo. 1879.

From the Geological Society:—The Quarterly Journal; Vol. XXXV., Part I. (No. 137). 8vo. London, 1879.

From the Royal Geographical Society:—"Proceedings and Monthly Record of Geography;" Vol. I., No. 4, and No. 5. 8vo. London, 1879.

From the Royal Archæological Institute of Great Britain and Ireland:—"The Archæological Journal;" Vol. XXXVI., No. 141. 8vo. London, 1879.

From The Palestine Exploration Fund:—The Quarterly Statement. 8vo. London, April 1879.

[No. VII.]

From the Author :—"The Religion of Zoroaster considered in Connection with Archaic Monotheism." By Robert Brown, Jun., F.S.A. 8vo. London, 1879. Reprinted from Journal of Victoria Institute.

The following have been purchased by the Council for the Library of the Society :—

"Chrestomathie Egyptienne." Par M. Le Vicomte de Rougé. 4 parts. 8vo. Paris. 1867—1876.

"Les Inscriptions Historiques de Ninive et de Babylone, aspect général de ces documents examen raisonné des versions Françaises et Anglaises." Par A. Delattre, S.J. Paris. 8vo. 1879.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on June 10th :—

Miss Louisa Hope.

John Pim.

Mrs. Eustace Smith.

The following were elected as Members of the Society, having been nominated by the Council on April 1st :—

Rev. James Anderson, D.D.

Rev. Charles A. Berry.

Rev. Robert Gwynne, B.A.

Thomas J. Leeming, Prince Edward's Island.

Professor William Sloane, Princeton, U.S.A.

Robert Pringle Stuart.

A communication was read by the Author.

"Notes on Vegetable Remains from the Egyptian Tombs." By John R. Jackson.

The small collection of seeds, fruits, &c., from the tombs at Thebes, sent to the Kew Museum by Consul Calvert, of Alexandria, is interesting, as throwing a light on the botanical origin of some vegetable remains hitherto unidentified, notably the fruits of *Hyphæne Argun*, which have been previously described as *Areca Passalacqua*, in consequence of having seminated albumen, a character which

prevails in *Arca*, but not in other species of *Hyphæne*. The Doum Palm (*Hyphæne Thebaica*) is well known in Egypt on account of the branched or forking habit of its trunk as well as for the edible nature of its fruits, or rather the outer portion of the fruit, for the inside is hard and bony. The outer portion, when fresh, has a strong flavour of gingerbread, and is of a brown colour. This part of the fruit seems to have been made into cakes, judging from one large mass sent to Kew. Another point of interest is the identification of some small round leaves with those of *Juniperus Phœnicia* as against those of *J. excelsa*, a coniferous plant occurring in Asia Minor and other neighbouring countries, while *J. Phœnicia* is distributed throughout the Mediterranean region. As no conifers occur in modern Egypt it is to be inferred that these fruits came into Egypt in the course of trade or commerce. From an examination of a piece of the wood of a mummy case, and comparison of it with that of *Cordia Myxa*, it would seem clear that these cases were made of this wood.

A number of the objects were exhibited.

The Rev. Alex. Taylor asked whether recent experiments bore out the statements frequently made that grains of corn brought from the tombs of ancient Egypt are found, if planted, to grow at the present day. There had been several examples of wheat said to be thus grown from the ancient grains, and it was a question of the deepest interest for what space of time a seed would retain its vitality.

The Secretary, in repeating the question of Mr. Taylor, read an extract from a circular addressed to the late Dr. Lee, of Hartwell, dated so far back as 1841. It had originally enclosed an ear of "resuscitated mummy wheat," grown, as stated by Mr. M. F. Tupper, from a grain brought by Sir J. Gardner Wilkinson from the Thebaid. After giving a short description of the wheat, &c., the circular referred to *The Times* and other newspapers of October 10th, 1840, or thereabouts, as containing further details on the subject.

Dr. Birch said that grains of wheat could not be preserved alive for a long period, because the seat of their vitality was very slightly protected by a thin covering. This covering could not prevent their drying up and the carbonization of the tissues.

Mr. George Murray stated that recently a supposed re-cultivation of "mummy wheat" had come under his notice. Photographs had been taken of the plants raised—the photograph upon examination

proved to be that of the oat! a plant quite unknown in ancient Egypt. In reply to the question of Mr. Taylor, he remarked that the longest case on record of seeds retaining their vitality was that of a *Nelumbium*, which had remained in the Sloane Collection for a period of 180 years, and on being planted by the celebrated Robert Brown, had germinated, and was now to be seen in the Botanical Exhibition Room of the British Museum. The very dense covering of the seed of the *Nelumbium* prevented desiccation, and thus preserved the power of germinating for this long period. Wheat had no such protection of sufficient density to preserve this power for so long a time.

Remarks were also added by R. Cull, F.S.A., and R. Cust, and J. R. Jackson.

A paper, entitled "The Talmud in Relation to Biblical Archæology," by the Rev. Josiah Miller, M.A., was read by the Author.

The object of this paper is to advocate the translation of the Talmud into English as a work of the utmost service to Biblical Archæology. It was explained that the Talmud lacks the interest and value in Biblical study that it would possess if instead of being a number of treatises on subjects, it ran parallel historically with the Bible. The large reference to the Bible in its pages was however shown, and its claim to be based thereon, and to be explanatory and supplementary.

The subject of the origin of the Talmud was treated of, and the Biblical interest belonging to its first inception and subsequent literary production was also referred to.

The Author showed by illustrations given, and the necessary quotations, that such a translation might be expected to be of great service, (*a*) in illustrating many points mentioned in the Assyrian cuneiform inscriptions; (*β*) in explaining the language and allusions of Scripture, and (*γ*) its use in determining the text or in fixing the precise meaning of any word of the Bible was discussed. A *résumé* was given of the wide range of subjects treated in the Talmud, with suggestions as to the use that might be made of this vast store of knowledge in the archæological studies of to-day. Information was added as to the Talmudic translations, and means of translation at present available.

The opinions of Surenhusius, Muhlius, Buxtorf, Lightfoot, Wageuseil, Selden, Schoettgen, Deutsch, and others were quoted to show the advantage to be derived from such a work of translation, and the disadvantages that had arisen from its neglect, and it was shown that their opinions had been justified by the use they had made of their Talmudic knowledge in their Biblical commentaries and other works.

The Rev. A. Löwy thought that the voluminous size of the Babylonian Talmud would in itself be an insurmountable difficulty in publishing a complete translation of it. The cost of translating and publishing its 2,947 folio pages would consume as large an amount of money as might suffice to found a college for teaching the Talmud. The Talmud is written in what may be termed "a contracted style." An English paraphrase could not be compressed into less than six times the number of such pages as are required for the original text. Besides, it has to be remembered that then there might be equal claims for translations, or rather paraphrases and explanations, of the Jerusalem Talmud (which is of about a fourth part in length of the Babylonian Talmud) of the ancient Midrashim, or Expositions of the Pentateuch and some other portions of the Hebrew Scriptures, and finally of the Talmudical "Additamenta." The extent of such a prodigiously expensive undertaking must show that the scheme is impracticable.

Mr. Löwy agreed with Mr. Miller, as indeed all must agree who have given a thought to this subject, that the Talmud contains an immense quantity of information bearing on philology, antiquities, national folk-lore, jurisprudence, the sciences of botany and zoology, medicine and astronomy, &c., &c.; but at the same time it contains so much that is of no interest to the majority of students, that few persons would be found to wade through a translation of this voluminous work, and therefore there would be few to purchase it. The earnest student must always content himself to go back to the original sources. Mr. Miller had, with much industry, drawn attention to translations of parts of the Talmud, and his list might still be considerably increased. Acknowledging Mr. Miller's great merit in having brought this subject under public discussion, Mr. Löwy observed, that in his opinion the following desiderata existed with respect to Talmudical studies :—

- I. A "Bibliographia Talmudica," giving a complete list of works written on the Talmud.

- II. Scholia on the Talmud, such as have been commenced by Dr. Wiesner, in Germany.
- III. Systematic monographs on important subjects contained in the Talmud.
- IV. Prizes to elaborate such works as have just been referred to, and encouragement to the publication of such Talmudical lexica (almost concordances), as have been undertaken by Dr. Kohut, in Hungary.

Remarks were added, coinciding with the same views, by the Rev. Alexander Taylor and Mr. Thomas Tyler.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, June 10th, at 8.30 p.m., when the following communications will be read:—

- I. The Abyssinian, or Aethiopic Book of Baruch. Translated by Rev. J. M. Rodwell, M.A.
- II. Egyptian Documents relating to the Statues of the Dead. By G. Maspero.
- III. Early Babylonian Inscriptions. By W. St. Chad Boscawen.



PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

SESSION 1878-79.

Eighth Meeting, 10th June, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXVIII., No. 194. 8vo. London, 1879.

From the Royal Geographical Society :—"Proceedings and Monthly Record of Geography ;" Vol. I., No. 6. 8vo. Lond., 1879.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal, New Series ; Vol. XI., Part II. 8vo. Lond., April, 1879.

From the Anthropological Institute of Great Britain and Ireland :—Journal ; Vol. VIII., No. 3. 8vo. Lond., Feb., 1879.

From The Palestine Exploration Fund :—The Quarterly Statement. 8vo. London, January and April, 1873, April, 1877. Completing the volumes from 1873 to the present date.

"Catalogue of the Library Founded by Rev. Daniel Williams, D.D." Vol. III. 8vo. London, 1870. And the "Supplement." No. 1. Containing the additions to the end of 1877. 8vo. London, 1878.

From the Astor Library, New York :—"Annual Report." 1878.

From the Author :—"Manetho und der Turiner Königspapyrus," &c. Von Professor Franz Joseph Lauth. 8vo. München, 1865.

From the Author :—"Aegyptische Chronologie, basirt auf die vollständige Reihe der Epochen seit Bytes-menes bis Hadrian-
[No. VIII.]

antonin, durch drei volle sothisperioden—4380 jahre." Von Prof. Dr. Franz Joseph Lauth. 8vo. München, 1877.

From the Author :—" Histoire des ames dans l'Égypte ancienne, d'après les monuments du musée du Louvre. Par G. Maspero. (Revue Scientifique, No. 35, 1^{er} Mars) 1879. 4to. Paris.

From the Author :—Les monuments Égyptiens de la Vallée de Hamamat. Extrait Revue Orientale et Américaine. 8vo. Paris, 1879.

From the Author :—" Christian Care of the Dying and the Dead." By Rev. W. H. Sewell, M.A. 8vo. London, 1878.

From R. Inwards :—Portrait of the late S. M. Drach.

The following have been purchased by the Council for the Library of the Society :—

" Les Écritures Cunéiformes Exposé des Travaux qui ont préparé la Lecture et l'Interprétation des Inscriptions de la Perse et de l'Assyrie." Par Joachim Ménant. Seconde Edition. 8vo. Paris, 1864.

" Das buch der schrift enthaltend die schriften und alphabete aller zeiten und aller völker des gesammten erdkreises." Von Carl Faulmann. Folio. Wien, 1878.

The following Candidates were nominated by the Council for election as Members of the Society at the next Meeting on July 8th :—

Prof. William G. Blaikie, D.D., Edinburgh.

Rev. James Cooper, M.A., Forfar.

Charles A. Flint, Canterbury.

Frederick Thos. Hall, Barnet.

John Hirst, Saddleworth.

Rev. H. H. Vowles, Bermondsey.

The following were duly elected as Members of the Society, having been nominated by the Council on May 6th :—

Miss Louisa Hope. John Pim. Mrs. Eustace Smith.

Mr. Arthur Cates, in inviting the attention of the meeting to a proof of one of the plates of "The Bronze Ornaments of the Palace Gates, from Balawat," proposed to be published under the auspices of the Society, said, that the subject the work was intended to illustrate was familiar to the Society, from the full description which had been read by Mr. Pinches, in November last, of which an abstract would be found in the Proceedings for that month, and from

the elaborate articles which had been published in *The Times*, of 21st August, 1878, and 29th May, 1879.

A prospectus with full particulars had been sent to every member, and it was intended to reproduce, in the brilliant manner shown by the specimen exhibited, the whole of the bronze ornaments and reliefs which had excited so much interest, and which, for the history of art-costume and customs, were for the period of 850 B.C. of equal value to the reliefs of Trajan's Column for the military costume of that period. It was therefore impossible to overrate the value of the publication, while the price was small for the extent of the work : about ninety large plates for a subscription of five guineas—the price fixed being only sufficient to cover the cost of production. He therefore hoped the intending subscribers would at once send in their names to the Secretary.

This was the first experiment of separate publication, and would, if it should succeed, probably be the commencement of a series which would be issued as opportunity might offer, in illustration of antiquities bearing on the objects of the Society. The great interest of the subject now undertaken, and the admirable manner in which the bronzes were reproduced, made it a worthy commencement to such a series, and deserving of complete success.

The following communication was read :—

“The Abyssinian or Aethiopic Book of Baruch.” By Rev. J. M. Rodwell, M.A.

This was a translation from the original Geez, as printed in Dillman's *Chrestomathy*, of one of those apocryphal writings of which there are many in use in the Abyssinian Church. In most MSS. of the Scriptures, this book is found placed next to Jeremiah, and has the following title: “The Remainder of the Words of Jeremiah, as written in the letter of Baruch.” Its subscription is—“Here ends the Letter of Baruch, and the residue of the words of Jeremiah.” The contents differ from the Syriac letter of Baruch, printed in the London and Paris Polyglots. It presents these novel events not given elsewhere : mention of Baruch's residence in the neighbourhood of Jerusalem during the many years of the captivity in Babylon—of the sojourn of Jeremiah there during the same period—of his opposition to those of his people who had married Babylonian women—of his being stoned to death on his return to Jerusalem ; and of the founding of Samaria by the Jews who had

married heathen women—all of which particulars are opposed to the facts of history.

Mr. Rodwell discussed the question of the date of the book, and considered that it might be safely assigned to the latter part of the fourth century.

A paper, by M. G. Maspero, was read on "The Egyptian Documents relating to the Statues of the Dead."

After translating a portion of the text of the great inscription at Beni Hassan, which mentions the *Ka-priest* and the *Ka-room*, M. Maspero quoted other inscriptions relating to the conveying of statues of the dead to the *Ka-room*, the duties of the *Ka-priest*, and to the sacrifices for a dead person's statue.

These statues, it was mentioned, were generally engrav'd with a special formula. They represented the dead man, and were used for a body by his *Ka*. They had a special priest called the *Priest of the Ka*, or the *Ka-priest*, whose duty it was to provide for the necessities of the *Ka*.

Contracts were made by the great men of Egypt during their lives with the priests of the town which they inhabited, to serve for them in this office. They gave a portion of their property to the temple in order that the congregation should give to their statue bread and beer, &c., &c. A number of such agreements were translated, and the texts analysed in illustration and explanation of the passage quoted from the inscription of Beni Hassan.

A communication from W. St. C. Boscawen, entitled "Early Semitic Inscriptions from Babylonia," was read by the writer :

In this paper were collected and translated a number of Semitic inscriptions, several of which were here published for the first time.

From a tablet now in the Musée de Louvre, in Paris, which was discovered at Mughiar, the site of the ancient Chaldean metropolitan city of Ur, the home of the Hebrew patriarch, the author translated a short Semitic inscription of a very early Akkadian king named Dunegi. From this text it was shown that at, in least B.C. 2700, there had existed a Semitic element in the population of Babylonia. Mr. Boscawen then proceeded to deduce from the inscriptions numerous facts in evidence of this Semitic population being bands of traders from the Arab tribes on the west bank of the Euphrates. These tribes, who are called in the astronomical and other early

inscriptions the Sukhi, he pointed out were to be identified with the *Σακκαία* of Ptolemy, and the Shuhites or שוּחִים of the Scriptures.

These Sukhi, he showed, by their habits of marauding warfare and plundering raids, alternated with trading expeditions from the valley of the Euphrates to the West, possessed all the characteristics which had marked the Semitic race from the earliest period until the present day. He then deduced from the lexographical inscriptions examples showing that these Semitic traders had given to the Akkadian city population of Babylonia many words and technical trade terms. They had substituted for a corn standard of currency in the land a silver tariff; and from the Semitic root *kas'pu* (Heb כֶּסֶף), the Akkad had borrowed and adopted the word *kisip-* 'sum,' 'price,' 'amount.' He showed also that the introduction of the *Mana*, as a standard of weight, was due to these early traders.

He then traced briefly the rise of Semitic population until the period of the Elamite and Kassite dynasty, B.C. 2300, when the Semitic element was at its strongest, and ruled in the upper part of the land of Babylonia, having for its capital the city of Agane, founded by Sargon I.

The site of Agane he showed was to be identified with the city Agama mentioned by Ptolemy and also by the Talmudic writers. This city became the centre of the kingdom ruled by the water-baby king Sargon I. (B.C. 2300). The author then pointed out the importance of Babylonian history of this period, and showed the high position which the Semitic traders had attained to in the profits of the empire.

He pointed out how the Semitic dynasty of Sargon, which was mainly composed of settlers of Arab descent, who had become influenced by Akkadian culture and taken to settled agricultural habits, still retained both the marked Semitic characteristics of war and trade.

A sketch was then given of the Elamite and Kassite dynasties by whom the Semitic line was overthrown.

The author then pointed out that there could be little doubt, that at that period, when there was the great struggle between Semitic and Non-Semitic races in Babylonia, ending in the defeat of the latter, that the Hebraic migration took place.

Appended to the paper were translations of several interesting inscriptions, among them a newly discovered Semitic inscription of

Khammu-ragas, which proved that he was the builder of the great temple of Nebo and Merodach in Borsippa.

There was also appended to the paper a translation of a curious Semitic tablet relating to a trade dispute, which was tried in the reign of Khammu-ragas (B.C. 2000) by a judge sitting in the temple of the Sun-god at Larsa :—

“Zini-Dimmiri and Iriba-Sin a litigation had.

To arrange it to a judge they brought it.

To the temple of the Sun-god they entered.

In the temple of the Sun-god a settlement they brought about.

The slave Lus-samar-Samas and the bondwoman Lislima to Iriba-Sin belong.

The slave Ipsinan and the slave Anamnan-lamazi to Zini-Dimmiri belong.

The statute in the temple of the Sun-god they proclaimed.

Brother with brother should be amicable. Should not quarrel.

Over all things a brother should be fair to his brother.

All things he should not hold.

By the names of Sin, Shamas and Merodach, Sar-Kimuna, and Khammu-ragas the king they swore.”

The names of several witnesses, priests, and civilians were attached, and the tablet was dated in the year when the King Khammu-ragas the worship of Anu, Anunit and Nana proclaimed.

Remarks were added by Dr. Birch, G. Bertin, Rev. B. Cooper, R. Cust, Theo. G. Pinches, and W. St. C. Boscawen.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, July 8th, at 8.30 p.m., when the following communications will be read :—

I. Excavations and Discoveries in Assyria. By Hormuzd Rassam, F.R.G.S.

II. Le décret de Ptah Totunen en faveur de Ramsès II. et de Ramsès III. Par Edouarde Naville.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

NOVEMBER, 1879,

TO
JULY, 1880.

PUBLISHED AT
THE OFFICES OF THE SOCIETY,
11, HART STREET, BLOOMSBURY, W.C.
—
1880.

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Page 17. Third Meeting, *for* No. IX. *read* No. XI.

Page 24, line 12 from foot, *for* Cast *read* Cust.

Page 49, *for* the following were submitted for election *read* the
following were elected.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION, 1879-80.

First Meeting, 4th November, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &C.,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXVIII., No. 195. Vol. XXIX., Nos. 196 and 197. 8vo. London, 1879.

From the Geological Society :—Quarterly Journal ; Vol. XXXV., Part II. (No. 138). Part III. (No. 139). 8vo. London, 1879.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. I., Nos. 7, 8, and 9. 8vo. London, July, August, and September, 1879.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal ; Vol. X., Part III. 8vo. London, 1879.

From the Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI., No. 142. 8vo. London, 1879.

From the Smithsonian Institution :—The Annual Report. 8vo. Washington, 1878.

From the Palestine Exploration Fund :—Quarterly Statement. 8vo. London, July, 1879.

[No. IX.]

From the Author :—"Cyprus : its History, its Present Resources, and Future Prospects." By R. Hamilton Lang. 8vo. London, 1878.

From the Author :—"Nouveau fragment d'un commentaire sur le second livre d'Hérodote." Par G. Maspero. (Extrait de l'annuaire de l'association pour l'encouragement des études grecques en France, 1878). 8vo. Paris, 1879.

From the Author :—Le livre des Respirations d'après les manuscrits du musée du Louvre. Texte, traduction, &c., par P. J. de Horrack. 4to. Paris, 1877.

From the Author :—Les Lamentations d'Isis et de Nephthys, d'après un manuscrit Hiératique du Musée Royale de Berlin. Par J. de Horrack. 4to. Paris, 1866.

From the Author :—Le Roman de Setna. Par E. Revillout. Reprinted from the Revue Archéologique. 8vo. Paris, 1879.

From the Author :—Étude Historique et Philologique sur les décrets de Rosette et de Canope. Par Eugène Revillout. Reprinted from the Revue Archéologique. 8vo. Paris, 1879.

From the Author :—Essai sur la Mythologie Égyptienne. Par Paul Pierret. 8vo. Paris, 1879.

From Mrs. Charles Pickering. Chronological History of Plants, Man's Record of his own Existence illustrated through their names, uses, and companionship. By Charles Pickering, M.D. 4to. Boston, 1879.

From George Bertin :—Divi Cæcilii Cypriani, Carthaginensis Episcopi, Opera Omnia. Accessit J. Firmici Materni. 8vo. Lyons and Paris, 1847.

From George Bertin :—L. C. Firmiani Lactantii Opera Omnia, 8vo. Lyons and Paris, 1845.

The following were nominated by the Council for election at the next meeting on December 2nd :—

Edward Hardcastle, M.P.

Rev. S. J. O'Hara Horsman, Woodbridge.

Rev. J. E. Kittredge, New York, U.S.A.

F. William Lucas, F.L.S., Upper Tooting, S.W.

Dr. John Mill, Camberwell, S.E.

Rev. A. E. Northey, M.A., Bishop's Stortford.

W. D. Paine, Reigate.

Rev. J. Osborne Seager, M.A., Stevenage.

Rev. C. A. Swainson, D.D.

The following were duly elected Members of the Society, having been nominated on June 10th :—

Prof. William G. Blaikie, D.D., Edinburgh.

Rev. James Cooper, M.A., Forfar.

Charles A. Flint, Canterbury.

Frederick Thos. Hall, Barnet.

John Hirst, Saddleworth.

Rev. H. H. Vowles, Bermondsey.

A communication sent from Mossul, by Hormuzd Rassam, F.R.G.S., giving an account of his excavations in Assyria, &c., was read by the author :—

Mr. Rassam commenced this interesting account of his connection with the explorations in Assyria and Babylonia, which dated from the time he joined Sir Henry Layard, in his first expedition, by an account of his important discovery, at Kouyunjik, of the Palace of Assur-bani-pal, the grandson of Sennacherib. No correct account has yet been published of the extraordinary manner in which Mr. Rassam discovered the palace. Many inscriptions of great value have been obtained from it, and in the Assyrian Basement Room, at the British Museum, are preserved numerous sculptures, exhibiting with great delicacy of execution and freedom of design, hunting and battle scenes of Assur-bani-pal, or Sardanapalus, which originally ornamented this palace.

In 1876 Mr. Rassam visited Constantinople, but a firman was not then obtained. Mr. Layard having obtained the requisite permit in 1877, Mr. Rassam again proceeded to Mossul. A large number of workmen were placed at Kouyunjik to search for inscriptions in the Palaces of Sennacherib and Assur-bani-pal, and a few others were employed to dig in unexplored spots. A little time earlier Mr. Rassam had heard of a mound called Balawat, situated about 15 miles to the east of Mossul, where some copper plates bearing inscriptions and Assyrian figures had been found. Aware of the great difficulty that would be encountered in making excavations at this place owing to its being covered with Sabbak graves, Mr. Rassam exerted every effort to obtain the required permission. A

long and interesting account was given how these difficulties were at last overcome, and the excavations commenced. The result was, with the discovery of many other antiquities, the recovery of the bronze plates from the gates of the Temple of Balawat, reproductions of which are to be published by the Society, and a coffer containing two alabaster tablets inscribed by Assur-nazir-pal, a translation of which was read before the Society in March last by Ernest A. Budge. A description of the form of the temple, &c., was given, and the position in which the gates were found, &c., &c.

The paper will be printed in a future part of the Transactions, with plans and drawings of the different sites excavated.

The thanks of the Meeting were returned for this communication.

Dr. Oppert in expressing the pleasure he had experienced in hearing Mr. Rassam's description of his explorations in Assyria, wished to call attention to what would be a new field for excavations.

Constant reference is made in the Cuneiform Texts to an Island which in the Sumerian language is written *Nitukki*, and may probably be translated "The Original Land." It must refer to some place situated in the Persian Gulf. Dr. Oppert at first read the Assyrian characters *Dilmun*, identifying the Island with *Deylam* in the neighbourhood of Bender-Busheer. Further consideration had, he stated, caused him to abandon this opinion, and to read the name *Tilun*, identifying the place with the *Tylos* of the ancients, referred to by Theophrastus, Arrian, and Ptolemy, but more particularly by Pliny (Book VI. 148, XII. 38, XVI. 221), whose references are of considerable importance. Amongst the ancients, *Tylos* was celebrated for its pearl-fisheries, the production of cotton, and also for the best timberwood for vessels. It is agreed that *Tylos* is to be identified with the modern *Samak*, *Owal*, or *Bahrein*, in the Persian Gulf. From this Island came the principal deities of the Assyrian Pantheon, and it was probable that from the sea at this place, arose the monsters who, as we are told in the Chaldean legend, taught mankind the arts and sciences.

Strabo, who calls it *Tyrus*, like Stephen of Byzantium, states that from this place, and the neighbouring Island of Aradus, the Phœnicians had their origin, and it was the opinion of Dr. Oppert that if some scientific excavations were made at this place, much light would be thrown on the early history of the world. Dr. Oppert wished further to correct the mis-statement first made before this

Society, and often repeated, that Egibi was a banker at Babylon, and that the numerous tablets now in the British Museum were receipts for loans. But there are not only loans, by far the greater number concern sales of land, of houses, barter of sheep, cessions of debts or of certain servitudes, matrimonial settlements, agreements concerning successions; and these deeds are almost always in the form of judgments issued on account of the non-fulfilment of obligations.

The name of *Egibi* occurs, as also the names of thirty other men, in this manner:—A son of B, man Egibi; C son of D, man Ereru; E son of F, man Bassiya; G son of H, man Nabunnai. These names, or those of Trani, Dabibi, Nursin, Zabinasisa, Zabiea, &c., are never those of the acting persons, but mentioned in the third place, from Assarhaddon (680 B.C.) down to Artaxerxes Ochus (360 B.C.). This circumstance excludes all idea of parentage: the foresaid names are tribal ones, as in Athens, Acamas, Oencus, Aegeus, Pordion and others. The most numerous tribes seem to have been those of Egibi and Nursin; and if the name of the tribe is not mentioned, we find some indication of the social position, or employment. As the name of *Egibi* occurs the most frequently among the whole thirty, Dr. Oppert stated it would be found upon examination that *Egibi* had some hundreds of sons, and must have lived at least upwards of two centuries.

Dr. Oppert added some remarks on his system explaining the sources of chronology of Genesis, shortly enclosed in the following scheme:—

	HEBREW.	CHALDEAN.
Creation	7 days	1,680,000 years
Antediluvian period ...	1,656 years, or 23×72	432,000 years, or $6,000 \times 72$
Postdiluvian period {	Until the birth of Abraham	Evehoas and Chomasbelus
	Until the end of Genesis ... 361 ..	84 other Kings ... 34,080
	653	39,180, or 653 sosses.

These are the same numbers, with different temporary unities:—

	HEBREW.	CHALDEAN.
Creation	168 hours	168 myriads of years
Antediluvian period {	460 years = 24,000 weeks	93,600 years = 18,720 lustres
	414 .. = 21,600 ..	108,000 .. = 21,600 ..
	782 .. = 40,800 ..	230,400 .. = 46,080 ..
	1,656 .. = 86,400 ..	432,000 .. = 86,400 ..

$$86,400 = 60 \times 60 \times 24$$

	HEBREW,	CHALDEAN,
Postdiluvian period ...	$\left\{ \begin{array}{l} 292 \text{ years} \\ 361 \text{ ,,} \end{array} \right.$	$\left\{ \begin{array}{l} 12 \text{ sothic periods at } 1,460 = 17,520 \text{ years} - 292 \text{ sosses} \\ 12 \text{ lunar ,, } 1,805 = 21,660 \text{ ,, } = 361 \text{ ,,} \end{array} \right.$
	653 years	39,180 years = 653 sosses.

At the request of the Rev. Dr. Currey, Dr. Oppert kindly promised to lay before the Society at an early date, papers which should embrace his opinions on the various subjects touched upon in his remarks.

Remarks were added by R. Cull, F.S.A., Rev. Basil Cooper, Dr. Oppert, H. Rassam, Rev. E. N. Stott, and the President.

A communication, entitled, "Le Décret de Phtah Totunen en faveur de Ramsès II. et de Ramsès III.," by M. Edouard Naville, was read.

In this paper M. Naville gave translations of two stelæ. The first was erected in the great temple of Abu Simbel, by Rameses II. Numerous sculptures are to be found in the temple, recording his victories over the Asiatics; but he appears to have wished to leave behind him some other fitting record of his exploits. This he erected in the form of a stele about 10 feet in height, between the two pillars of the sanctuary of the temple. It contains, in 37 lines of hieroglyphics, the praises of the monarch, written in solemn and poetical terms. M. Naville considered that it, without doubt, held a famous place in the sacred literature of Egypt.

A copy of the inscription was taken by Champollion, who speaks of it as "un monument fort curieux et d'un genre tout à fait particulier." This copy was published, but with the text reversed, and without the picture which is above it, in "Les Monuments de l'Égypte et de la Nubie," Vol. I., pl. 38. A more correct representation is given by M. Lepsius ("Denk. III.," 194), and by M. Renisch, in his "Chrest. Egypt.," pl. XIII. The other stele is that erected by Rameses III. upon one of the pylons of the temple which he built to Ammon, at Medinet Habou. Finding the poetical composition of Rameses II. better fitted than any other to express the glory which he himself had gained, Rameses III. caused it to be engraved anew. This inscription has only been twice copied: by M. Dümichen, who has published it in his "Historische Inschriften, I. 10; and by M. de Rougé.

Although several extracts have been translated and published, the one submitted to the Society by M. Naville was the first giving a complete translation of the text, in which the differences of the two inscriptions were given, with a series of notes and explanations.

Amongst the people conquered by Rameses II. may be mentioned the Aouentem, the Temouon, the Hebonou, the Hetaou, the Tenfou, and the Emtebebon ; and those of Rameses III., Tirona, Tarbousa, Karona, Chibour, 'Ataro, &c.

Thanks were returned for this communication.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 2nd, at 8.30 p.m., when the following papers will be read :—

- I. "On the Samaritans in Talmudical Writings." By the Rev. A. Löwy.
- II. "An Account given by a Samaritan, in A.D. 1713, on the Ancient Copy of the Pentateuch at Nablus." By the Rev. A. Löwy.

ERRATA.—VOL. VI., PART 2.

OWING to the absence of Mr. Simpson during the time his Memoir of the late Mr. Bonomi passed through the Press, the following have been overlooked :—

Page 560, line 6, *for* Adams *read* Adam.

Page 563, line 10, *for* sepulchre *read* enclosure.

Page 566, line 6, *for* Sonakim *read* Souakim.

Page 567, line 4 from foot, *for* Sakhru *read* Sakhra.

Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary.

Vol. VI., Part II., of the "Transactions" of the Society has been delivered to the Members. Only a few complete sets of the Transactions of the Society now remain; they may be obtained by application to the Secretary, Mr. W. HARRY RYLANDS, 33, Bloomsbury Street, W.C.

The Library of the Society, at 33, Bloomsbury Street, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VI., Part 2.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted, and if lost can only be supplied at a charge of 3*d.* each, or 2*s.* the whole Part.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION 1879-80.

Second Meeting, 2nd December, 1879.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Society of Antiquaries :—Proceedings ; Second Series, Vol. VII., No. 6, with Title and Index to Vol. VII. 8vo. London, 1879.

From the Geological Society :—Quarterly Journal ; Vol. XXXV., Part IV., No. 140. List of Fellows, &c., Nov. 1st. 8vo. London, 1879.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. I., No. 10. 8vo. London, October, 1879.

From the Anthropological Institute of Great Britain and Ireland :—Journal ; Vol. VIII., No. 4. 8vo. London, 1879.

From the Royal Society of Literature :—Transactions ; Second Series, Vol. XII., Part I. 8vo. London, 1879.

[No. X.]

From the Archæological Institute of Great Britain and Ireland :—
The Archæological Journal; Vol. XXXVI., No. 143. 8vo.
London, 1879.

From the Palestine Exploration Fund :—Quarterly Statement.
October. 8vo. London, 1879

From the Academy :—Mélanges Asiatiques tirés du Bulletin de
l'Académie Impériale des Sciences de St. Pétersbourg ;
Tome VIII., Livr. 1 et 2. St. Pétersbourg, 1877.

From the Author :—Valdemar Schmidt, Assyriens of Egyptens
gamle historie ; 2 Vols. 8vo. Kjobenhavn, 1877.

From the Author :—Leçons d'épigraphie Assyrienne. Par
Joachim Ménant. 8vo. Paris, 1873.

From the Author :—Inscriptions de Hammourabi, Roi de Baby-
lone. Par Joachim Ménant. 8vo. Paris, 1863.

From the Author :—Les Cylindres orientaux du Cabinet Royal
des Médailles à la Haye. Par Joachim Ménant. 8vo. Paris,
1879.

From the Author :—L'Inscription de Bavian, Texte, Traduction et
Commentaire Philologique, etc. Par H. Pognon. Première
Partie. 8vo. Paris, 1879. No. 39 of the Bibliothèque de
l'Ecole des Hautes Études.

From the Author :—The Bronze Gates of Balawat in Assyria.
By Theo. G. Pinches. Reprinted from British Archæological
Association. 8vo. September, 1879.

From the Author :—Studies, Biblical and Oriental. By Rev.
William Turner. 8vo. Edinburgh, 1876.

From Robert Bagster :—An Elementary Grammar of the
Egyptian Language. By P. le Page Renouf. 4to. London,
1875.

From Robert Bagster :—Egyptian Texts. Selected and arranged
by S. Birch, LL.D., for the use of Students. 4to. London, 1877.

From Robert Bagster :—Chaldean Magic, its origin and develop-
ment. By Francis Lenormant. 8vo. London, 1878.

The following has been purchased by the Council for the
Library of the Society :—

Répertoire Assyrien (Traduction et Lecture). Par Ed. de
Chossat. 4to. Lyon, 1879.

The following were nominated by the Council for election at the next meeting on January 6th, 1880 :—

Rev. Alfred Cave, B.A., Watford.
Rev. Charles Gutch, B.D., Dorset Square, N.W.
Rev. Thomas Sole Rundle, M.A., Barnstaple.
Miss A. Scott Moncreif, Edinburgh.
Rev. Ed. J. Selwyn, M.A., Ashford, Kent.
William George Stuart, Hyde Park Gardens, W.

The following were duly elected Members of the Society, having been nominated on Nov. 4th :—

Edward Hardcastle, M.P.
Rev. S. J. O'Hara Horsman, Woodbridge.
Rev. J. E. Kittredge, New York, U.S.A.
F. William Lucas, F.L.S., Upper Tooting, S. W.
Dr. John Mill, Camberwell, S.E.
Rev. A. E. Northey, M.A., Bishop's Stortford.
W. D. Paine, Reigate.
Rev. J. Osborne Seager, M.A., Stevenage.
Rev. C. A. Swainson, D.D.

The Rev. A Löwy read the following two papers :—

I. On the Samaritans in Talmudical Writings.

After an introductory notice of literary sources on the history and the condition of the Samaritans, Mr. Löwy stated that he wished to treat of that period in the history of the Samaritans to which reference is made in Talmudical writings. By so doing, he would leave untouched those subjects on which information was easily accessible to the general student. His remarks would thus be confined to Jewish works, commencing in the second and third centuries A.D. He pointed out that after the subsidence of all political conflicts between that sect and the Jews, two causes presented themselves which operated in perpetuating the division between the two recipients of the religion of Moses. The first cause was to be found in the formulation of the Tenth Commandment in the Samaritan Codex of the Five Books of Moses, whereby a startling innovation was introduced. After those words in

Exodus, chap. xx., which in the respective creeds of the Jews and the Christians are accepted as the actual Ten Commandments, and which by the Samaritans are contracted into a series of only *nine*, the Tenth Commandment runs thus :—

“And it shall come to pass when the law of thy God shall bring thee into the land of the Canaanite, whither thou goest to take possession of it, that thou shalt set thee up great stones, and thou shalt wash them with lime [plaster]. And thou shalt write on the stones all the words of this law. And it shall come to pass when you cross the Jordan, ye shall raise these stones which I command you this day in Mount Gerizim.” (Cf. Deuteronomy, chap. xxvii., verses 2–8.) The words which follow are in part adapted to Exodus, chap. xx., v. 24 — “And thou shalt build there an altar to the Lord thy God, an altar of stones. Thou shalt not lift up upon them any iron. Of perfect stones thou shalt build the altar of the Lord thy God. And thou shalt offer thereon burnt offerings to the Lord thy God. And thou shalt sacrifice peace offerings, and thou shalt eat there, and thou shalt rejoice before the Lord thy God. That mountain is on the other side of the Jordan, by the way where the sun goeth down, in the land of the Canaanites, who dwell in the plain over against Gilgal, beside the plain (? tree) of Moreh, opposite Shechem.”

The Aramaic version (the Samaritan Targum) of the Pentateuch, which was composed at the time when the Samaritans still spoke the Aramaic dialect, retains the word “*Shechem*,” which occurs in the concluding part of the foregoing quotation, but in the Arabic versions of the Samaritan Pentateuch *Shechem* is rendered by *Nablus*.

By making *Nablus*, even according to the revelation of Moses, the centre of the community of Israel, the schism became irreconcilable for all future times. Thus the seed was sown for those polemical discussions which afterwards sprang up in great abundance, and only decreased when both sectaries became accustomed to ignore each other.

The second important cause of creating a permanent division between the Samaritans and the Jews was pointed out by Mr. Löwy in the fact that the Samaritans retained the Archaic mode of writing. Mr. Löwy quoted several allusions which are made in the Talmud with reference to this difference.

In that period when the Jewish colleges in Babylonia and in Palestine were reconstructing or reforming the traditional observances of the Jews, notice was taken of the Samaritans, who were settled in various important places of the Holy Land, and came in frequent social and religious contact with their step-brethren in faith. In the Talmudical writings numerous references occur to the Samaritans, who appear under the name of *Cuthim* (that is, the men of *Cutha*), but the most important reference is found in that relic of Rabbinical legislature which is known as *Masecheth Cuthim*—i.e., "Treatise on the Samaritans." Some excerpts were given from that treatise which tended to show that the estrangement between the Jews and the Samaritans was not effected by a single act of authority, but became so gradually. Legislative enactments only helped to make it irremovable.

The imputation that the Samaritans adored the image of a dove is mentioned in the Talmud. The rumours of such idolatrous proceedings might, in Mr. Löwy's opinion, have had their origin in the discovery of some sculptured image buried in one of the haunts of the original inhabitants of Palestine; but the Samaritans were right in protesting against this imputation. Their literature contains not a single trace of Pagan worship. On the other hand, they appear to assign intercessory powers to the Patriarchs, to Moses, and to other Biblical personages. On this subject, as also on the question of life after death, Mr. Löwy promised to treat in a Paper, which he would read at a future time, concerning the Liturgical literature of the Samaritans.

II. An Account given by a Samaritan, in A.D. 1713, on the Ancient Copy of the Pentateuch at Nablus.

Mr. Löwy stated that when cataloguing, some years ago, the collection of Samaritan MSS. belonging to Lord Crawford and Balcarres, he discovered in that unique MS. to which he gave the title, "*Calendarium Magnum Samaritanum*," an epigraph which affords the reader an opportunity of examining, personally as it were, that sacred scroll which every visitor of Nablus wishes to see, and concerning which numberless statements occur in books of travel in Palestine. The contents of the epigraph (folio 156*a* and *b*) had been written by *Maslam ibn Marjan*.

He observes that the Ancient Code of the Pentateuch was opened

by him "on Sabbath the 8th of dhel-kade 1125 A.H. (= A.D. 1713) corresponding to the ninth month of the (Samaritan Israelitish) year, the 6152d year after the creation of our father Adam, corresponding also to the year 3352 of the settlement of the children of Israel in the Land of Canaan." This code is declared to be the identical copy which was written by Abishua, the great grandson of Aaron the High Priest, as is attested by the *tashkil* or intertextual chronogram; Mr. Löwy gave an example of the form of such a *tashkil* or chronogram.

Maslam observes that for more than 100 years no one had examined (? the passage or ? the copy of) this Pentateuch. Solemn and religious preparations had been made by Maslam before he perused this copy, when he attended the Synagogue in presence of several functionaries and some of their children. Immediately after the section commencing, "Hear, O, Israel," (Deut., chap. vi., v. 4-9) he found the inscription consisting of the following words :—

אני אבישע בן פינחס בן אלעזר בן אהרן להם רצון יהוה
 וכבודו נתבתי ספר הקדש בפתח אהל מועד בהר גרזין שנת
 שלשה עשר לממלכת בני ישראל ארץ ננעם לגבולותיה
 סביב אודה את יהוה :

I, Abishua,—the son of Phinehas, the son of Eleazar, the son of Aaron, unto them be accorded the grace ("רצון means in the Jewish text "favour," but in the Samaritan interpretations it has a more forcible signification) "of Jehovah and His glory—wrote the holy book at the entrance of the tabernacle of the congregation, at Mount Gerizin, in the year thirteen of the possession by the children of Israel, of the Land of Canaan according to its boundaries [all] around; I praise Jehovah."

This *tashkil* concludes at the sentence **כִּי תִשְׁמַע בְּאַחַת שְׁעָרֶיךָ** ("If thou shalt hear say in one of thy cities, Deut., chap. xiii., v. 12.)

Maslam describes his ecstatic joy in making the discovery of this pentateuchal chronogram. He observes that none but the letters **ך** and **ץ** were missing in the *tashkil* because the last two letters having originally been written in the bottom line of the folio had been worn away. The same reading was afterwards collated by the witnesses who accompanied Maslam ibn Marjan.

It appears that such an examination of the Pentateuch constituted

amongst the Samaritans an especially solemn act, and was of rare occurrence, for there is an entry of a similar examination in another Samaritan MS. of Lord Crawford's collection.

Mr. Löwy gave a careful explanation of the chronogram, for although the terms are intelligible enough to any Hebrew scholar, they have in many instances a significance peculiar to the idiosyncrasy of Samaritan writers.

In concluding this section of this paper, Mr. Löwy suggested several important points which should be attended to by travellers, who may have occasion to examine this ancient codex of the Five Books of Moses.

Remarks were added by the Rev. Dr. Currey, H. Rassam, Canon Beechey, and the President.

The Anniversary Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, January 6th, 1880, at 8.30 p.m., when the Council and Officers of the Society for the ensuing year will be elected, and the usual business of the Meeting transacted.

The following paper will be read :—

The Monuments and Inscriptions on the Rocks on the Nahr-el-Kelb River, Syria. By W. St. Chad Boscawen.

ERRATUM.—Proceedings, November 4th, 1879, No. IX. By an oversight, the vote of thanks to Dr. Oppert for his remarks, proposed by the Rev. Basil Cooper, and seconded by Mr. R. Cull, was omitted.

THE LIBRARY AND OFFICES of the Society will be closed during Vacation from December 24th to January 2nd, 1880, inclusive.

SUBSCRIPTIONS.—The Secretary, in calling renewed attention to the avoidable expense, waste of time and confusion caused in the accounts of the Society by the non-payment of subscriptions when they are due, begs to remind Members in arrear that their subscriptions to the Society became due on the 1st of January last, and therefore should be paid at once to the Treasurer, B. T. Bosanquet, Esq., 73, Lombard Street, E.C.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION 1879-80.

Third Meeting, 6th January, 1880.

ANNIVERSARY.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXIX., No. 198
8vo. London, 1879.

From the Royal Geographical Society :—Journal, Vol. XLVIII.
8vo. London, 1878.

Proceedings and Monthly Record of Geography ; Vols. I., Nos. 11
and 12. 8vo. London, November and December, 1879.

From the Anthropological Institute of Great Britain and Ireland :—
Journal ; Vol. IX., No. 1. 8vo. London, August, 1879.

From the Philosophical Society of Glasgow :—Proceedings ;
Vol. XI., No. 2, 1878-79. Glasgow, 8vo., 1879.

From the Author :—The Turanian Epoch of the Romans, as also
of the Greeks, Germans, and Anglo-Saxons, in relation to the
early History of the World. By Hyde Clarke. London, 8vo.,
1879. Reprinted from the Transactions of the Royal Historical
Society.

[No. IX.]

The following has been purchased by the Council for the Library of the Society :—

Chrestomathie Egyptienne, par M. le Vicomte Emmanuel de Rougé. Four parts. 4to. and 8vo. Paris, 1867-1876.

The following were nominated by the Council for election at the next meeting on February 3rd, 1880 :—

Rev. J. Creagh Coen, Polperro.
J. Gwyther, B.A., M.B., Torquay.
Rev. W. Hunt Painter, Bristol.
Rev. Edward J. Selwyn, M.A., Ashford, Kent.
James Stephenson, South Norwood.

To be added to the list of Subscribers to the Society :—

The London Library.

The following were duly elected Members of the Society, having been nominated on Dec. 2nd 1879 :—

Rev. Alfred Cave, B.A., Watford.
Rev. Charles Gutch, B.D., Dorset Square, N.W.
Miss A. Scott Moncreif, Edinburgh.
Rev. Thomas Sole Rundle, M.A., Barnstaple.
William George Stuart, Hyde Park Gardens, W.

The following Honorary Members were elected :—

Philippe Berger, Paris.
Waldemar Schmidt, Copenhagen.
Ludwig Stern, Berlin.
R. V. Lanzone, Turin.
W. Pleyte, Leyden.

This being the Anniversary Meeting of the Society, the following Report of the Secretary for the Tenth Session, 1878-79, was read :—

REPORT OF THE SECRETARY.

Although death and withdrawal have caused some blanks in the list of Members, it is gratifying not to have to commence the Annual Report of the Society by the enumeration of the loss of esteemed and valued friends and Members.

The Report for 1878 noticed the very satisfactory accession of Members during that year. The addition of new names to the Roll during the year just past has not been less satisfactory, and is good evidence of the widespread interest taken in the Society and its proceedings, that the objects with which it was founded are fully appreciated, and that the want for an institution embracing the subjects classed under the title *Biblical Archæology*, was a reality; thus the founders, in 1870, were fully justified in their belief that there did not exist at that time any Society capable of filling this important place in Archæology.

The Society having now, by the wide acknowledgment of the learned both at home and abroad, well carried out the principles on which it was founded, it will be the endeavour of the Council and Executive further to advance it in the position it has taken, and by the cordial assistance of the Members, make it a centre of inter-communication on all the subjects which come within its range—not the least important of these being the advancement of the study of Egyptology and Assyriology in this country, towards which the co-operation of the Members is earnestly invited.

Some notice was taken in the last Report by the Honorary Secretary, Mr. Arthur Cates, of the condition of the roll of Members, and the necessity of a careful revision, in order to eliminate therefrom the names of persons which from various causes could not any longer be allowed to remain on the list. The continued and much-to-be-regretted illness of the late Mr. W. R. Cooper, which ended in his death on November 15th, 1878, prevented his giving the necessary amount of care to this important portion of the affairs of the Society; to this must be attributed the deficiency in the number now on the roll compared with the very numerous accessions during the past three years, while in the list of Members now passing through the process of careful and critical revision, all that could be looked for was a permanent gain in the balance between the in-coming and the eliminated. The roll may now be fairly considered to be nearly correct; and it is satisfactory to be able to enter, after all corrections

have been made, an actual increase over last year of thirty-two names.

The general interest felt in the publications of the Society may to some extent be realised from the fact that the names of twenty-seven Public Libraries in England and abroad have been placed on the list of subscribers to the Society, and the influence of Members may with advantage be used still further to increase the number.

The roll now comprises :—

Ordinary Members	...	...	...	...	512
Public Libraries	...	...	...	...	27
Foreign Honorary Members	...	...	...	...	32
Making a Total of					571

During the past Session fifteen papers have been read, some of them of considerable length; and of these eight have already been published in the *Transactions* of the Society. Among the more important may be mentioned the account, by Prof. William Wright, with two illustrations, of the "Regina" monument, a bi-lingual inscription in Latin and Aramaic discovered at South Shields: Two translations, by M. Eugène Revillout, of ancient Egyptian Documents, the will of a Coptic Monk, Paham, and an account of a Suit heard before the *Laocrites* in the time of Ptolemy Soter; the valuable paper by Mr. P. le Page Renouf on the true sense of an important Egyptian word (*Ka*). From Prof. E. L. Lushington, an account of the Inscriptions in the great Temple of Ammon at Karnak, recording the Victories of Seti I. Although printed before by other authors, they first appear in this paper in a collected form, and are supplemented by long and valuable annotations and explanations; and an account, by Mr. E. L. Roy, of an Egyptian Funeral Tablet, in the Museum left to the nation by Sir John Soane, the illustration appended to which was the last drawing executed for the Society by the late Joseph Bonomi, Vice-President. The Assyrian papers have not been of less interest than those of former years: a communication from Mr. Theo. G. Pinches has been printed describing tablets belonging to the same series as those of which such a long account was printed in the first part of the present volume of the *Transactions* (vol. vi.) under the title "Babylonian Dated Tablets and the Canon of Ptolemy"; Mr. Pinches, herein announced to the Society the discovery, with other tablets, of one

bearing what he considers the numeral eleven, which would attribute to Cambyzes a reign of eleven years ; the communication by Mr. E. A. Budge, giving translations of Incantations to Fire and Water, will be of considerable interest to students of Assyrian Mythology, etc. ; and that on the same subject by Mr. W. St. Chad Boscawen will be found to furnish some curious facts for consideration and comparison. Last in the recent volume of *Transactions* appeared the Biographies of the late William Henry Fox Talbot, by Mr. Richard Cull, and that of the late Joseph Bonomi, by Mr. William Simpson. When the great assistance given by them to the Society, and the warm interest Mr. Talbot and Mr. Bonomi always took in its affairs is considered, it will no doubt be gratifying to the Members that, by this means, their appreciation of these two gentlemen, and their regret at the loss the Society has sustained by their decease has been so well expressed.

Of the papers read before the Society in the previous session, but printed in the completing part of Volume VI, may be indicated—The account, by Lieut.-Col. Prideaux, of the Himyaritic Inscriptions contained in the Museum of the Bombay Branch of the Royal Asiatic Society, the remarks on which, by Dr. D. H. Müller, appeared in the first part of this volume ; and some curious notes by Dr. Hyde Clarke on the relations between Pasht, the Moon, and the Cat in Egypt. Of papers dealing with the study of the Assyrian language, is printed a long and interesting paper by the Rev. William Houghton, on the Hieroglyphic or Picture origin of the characters in the Assyrian Syllabary, in which he traces many of the signs to their original pictorial representations of common objects. M. François Lenormant, in a lengthy and valuable communication, deals exhaustively with the names of Brass and Copper in the Cuneiform Inscriptions of Chaldea and Assyria. Coming down to later times, we have a paper from Mr. William Simpson, illustrated with woodcuts, giving an account of the Supposed Tomb of St. Luke at Ephesus, followed by another bearing on the same line of study, entitled *The Antiquities of Ephesus*, having relation to Christianity, by Mr. J. T. Wood.

In order to place the various papers read before the Society in the hands of the Members more rapidly than heretofore, the Council have in consideration the advisability of publishing *three parts* of the *Transactions* in place of the *two* formerly issued. It is hoped that this new arrangement will be commenced during the present year.

Of the several communications read before the Society and not yet printed, some are now in type, towards the formation of the first part of Vol. VII. Those already passed for the press include a paper entitled "Egyptian Documents relating to Statues of the Dead," by Professor G. Maspero. "Le Décret de Phtah Totunen en faveur de Ramsès II et Ramsès III," by M. Edouard Naville, to which will be added a plate prepared by the author, giving a complete representation of the vignette and inscription on the tablet of Ramses II, at Abu Simbel. The account by Mr. Hormuzd Rassam of his Excavations and Discoveries in Assyria, which will be illustrated by maps and plans, also Part I of a description by Mr. Theo. G. Pinches, of the Bronze Ornaments from the Gates of the Temple at Balawat, discovered by Mr. Rassam, of which the second part, when ready, will include a full account of the various conquests, sieges, &c., represented on the gates; there will moreover be added to this series the description and translation by Mr. E. A. Budge, of the Alabaster Slabs discovered during the same excavations, giving a new text of Assur-nazir-pal (B.C. 885-860).

As already announced to the Members by a prospectus, the Society has undertaken, with the kind permission of the Authorities of the British Museum, a complete reproduction of the bronze ornaments on those unique objects of antiquity, the Gates from Balawat, in a series of plates printed by the permanent autotype process. The work, when complete, will consist of a large number of plates representing the bronze plates, the full size of the original, and from the large number of subjects so minutely pictured on the bronzes, representing so many of the manners and customs of the ancient Assyrians during the reign of Shalmaneser II (B.C. 859-825), the series of plates must be of peculiar interest to Archæologists. As the price will be raised immediately on the appearance of the Third Part, the names of those desiring to become subscribers should at once be sent in.

It must be remembered that this work is an independent publication, and is in no way associated with the ordinary funds and publications of the Society; only a limited number of copies will be printed for the subscribers, and it is probable that should this effort receive the required amount of encouragement, it will only be the first of a series of publications laying before the subscribers reliable representations of the finest and most curious art productions of ancient

Egypt and Assyria preserved in our Museums. The Bronze Gates being now almost all repaired and ready to be photographed, the work of reproduction for the first part of the book has been commenced.

Besides the presentations of the publications of the Royal Society, the Society of Antiquaries, the Geological Society, the Royal Geographical Society, and many others, the Society is indebted to the kindness of different authors for a number of valuable donations of their works to the Library; of these there may be particularly mentioned, various publications by M. Eugène Revillout, Prof. Maspero, M.M. Schrader, J. Menant, Clermont-Ganneau, J. de Horrack, F. J. Lauth, and P. Pierret. In order to make the Library of the Society of more value to the members, the Council placed during last year, at the disposal of the Librarian and Secretary, a sum of money for the purchase of such books as were required for the immediate use of the members. The titles of those thus acquired will be found printed in the different numbers of the *Proceedings*. The *Zeitschrift für Aegyptische Sprache*, the *Revue Archæologique*, and other works are now subscribed for by the Society and lie on the Library table. Although this has been done by the Council, it is still felt how inadequate are the funds at their disposal for this purpose, to supply all that is required to keep the Library up to a proper standard; and it is very much to be desired that members having spare copies of their own works, and those of others, would present them to the Society, and thus assist in realising the purpose for which the Library was originally formed.

It will have been noticed that the *présis* of the meetings of the Society, the last series of which, completing the Session 1877-78, was printed at the end of Volume VI. of the *Transactions*, have been discontinued; they are now embodied in the *Proceedings*, which also contain the presentations to the Library, and where important a short abstract of the discussions brought out by the various papers read before the Society. These *Proceedings* were commenced in order to place permanently on record any valuable remarks that were made, and to place those members residing away from London, and therefore unable to attend the monthly meetings, as nearly as possible in the same position as the resident members, by supplying them with a more or less full report of each meeting. Proofs of each number are circulated at the meetings, and after revision, &c., are

sent to every member at least a week before the next meeting of the Society. It is hoped that as the funds at the disposal of the Council increase, this publication may assume even a more permanent form, and by the addition of Bibliographical and other notes, become in time, what may be considered a Journal of Biblical Archæology.

The audited Balance Sheet annexed shows that, including £153 11s. 8d., brought forward from the last year's account, the total income has been £662 13s. 1d., while the expenditure, which discharges all liabilities up to date, has been £479 14s. 10d.; a balance of £182 18s. 3d. is thus carried forward to the current year, and will be at once appropriated to the production of Part I of Vol. VII. of the *Transactions*. In this or the succeeding Part it is intended to produce a *corpus* of the Hamathite Inscriptions from types made expressly for the purpose, and thus facilitate the studies of those enquirers devoting themselves to the deciphering of these as yet untranslated monuments.

THE PRESIDENT in commenting on the prosperous condition of the Society, and the important work of the past year, expressed a hope that the Council would be able to carry out their intention of issuing three parts of the *Transactions* in place of the usual two; the favourable condition of the finances appearing to justify this.

The Secretary's Report and Balance Sheet were then unanimously adopted.

A vote of thanks to the President, Hon. Secretary, and Secretary, for their valuable services to the Society, was moved in flattering terms by Mr. R. N. Cast, and seconded by the Rev. A. Löwy, and replied to by the Hon. Secretary, Mr. Arthur Cates, who especially referred to the obligation which the Society owed the Secretary, Mr. W. H. Rylands, for the enthusiastic manner in which he had devoted himself to advance the interests of the Society, with the happiest results; and urged that with the cordial assistance of the members the Society might be placed in the position of being the centre of inter-communication in England, for the subjects within its range, and to perhaps establish the means of advancing the early studies of those about to take up the study of Hieroglyphics or Cuneiform, and of encouraging by such aids a renewed attention to those subjects which were now too much neglected in England.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

JAN. 6]

SOCIETY OF BIBLICAL ARCHÆOLOGY.

[1880.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1879.

Dr.			Cr.						
1879.	Jan. 1.	To Balance in hand	£	s.	d.	By Rent to date	£	s.	d.
		" Subscriptions for 1879 ... ..	...	...	...	" Printing Transactions, Proceedings, &c. ... ..	...	...	...
		" Arrears from former years	343	1	9	" Secretary's Expenses	222	2	11
		" In advance... ..	25	2	6	" Official Auditors' Fee	75	0	0
			8	8	0	" Postages of Transactions, &c.	1	11	6
						" Housekeeper and Sundries	30	13	10
						" Furniture	14	0	11
						" Books and Bookbinding	7	5	1
		Less returned 2 Subscrip- tions	376	12	3	" Fire Insurance	20	18	2
			2	2	0	" Engraving, Drawing, &c.	1	13	9
		" Sale of Transactions	374	10	3		30	8	8
		" Dividends, 1 year on £76 4s. 9d. New	132	5	6				
						" Balance carried forward to 1880	182	18	3

£662 13 1

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1880.

W. HARRY RYLANDS, Sec.

Dr.		Cr.	
1879.	Jan. 1.	To	Balance in hand
		"	Subscriptions for 1879
		"	Arrears from former years
		"	In advance... ..
			£ s. d.
			343 1 9
			25 2 6
			8 8 0
			376 12 3
			2 2 0
			374 10 3
			132 5 6
			2 5 8

£662 13 1

Audited and found correct, January 3rd, 1880,

G. MACLARAN.
WILLIAM H. WHITE.

ASSETS.

Subscriptions still outstanding for 1879.
Library Furniture and Effects at 33, Bloomsbury Street.
The Transactions in Stock :—

Reserve Fund invested in New Three per Cent Annuities,
£76 4s. 9d.

33, BLOOMSBURY STREET, W.C.,
January 3rd, 1880.

The following Officers and Council were elected for the current year:—

President.

S. Birch, D.C.L., LL.D., F.S.A., &c.

Vice-Presidents.

Rev. Frederick Charles Cook, M.A. Canon of Exeter.
 Rev. George Currey, D.D.
 Right Hon. W. E. Gladstone, M.P., D.C.L.
 Sir William Gregory, C.B., G.C.S.I.
 The Right Hon. the Earl of Harrowby, K.G., D.C.L.
 The Right Reverend Joseph Barber Lightfoot, D.D., &c.,
 Bishop of Durham.
 Walter Morrison.
 Charles T. Newton, C.B., D.C.L.
 Sir Charles Nicholson, Bart., D.C.L., M.D.
 Rev. George Rawlinson, D.D., Canon of Canterbury.
 Sir Henry C. Rawlinson, K.C.B., D.C.L., F.R.S., &c.
 Very Rev. Robert Payne Smith, Dean of Canterbury.

Council.

Rev. Joseph Angus.	H. H. Howorth, F.S.A.
Rev. Charles James Ball, M.A.	Rev. Albert Löwy.
Rev. Canon Beechey, M.A.	Prof. E. L. Lushington, D.C.L.,
Walter Besant, M.A.	LL.D., &c.
Thomas Christy.	J. Manship Norman, M.A.
Richard Cull, F.S.A.	Hormuzd Rassam.
Robert Cust, F.R.A.S.	P. le Page Renouf.
C. Drury Fortnum, F.S.A.	Joseph Sidebotham, F.S.A.
Sir Hardinge Stanley Giffard, M.P.	Prof. W. Erasmus Wilson, F.R.S.
Charles Harrison, F.S.A.	

Honorary Treasurer.

Bernard T. Bosanquet.

Secretary.

W. Harry Rylands, F.S.A.

Honorary Secretary.

Arthur Cates.

Hon. Secretary for Foreign Correspondence.

Rev. A. H. Sayce, M.A.

Honorary Librarian.

William Simpson, F.R.G.S.

The following communication, giving an account of the Monuments and Inscriptions on the Rocks on the Nahr-el-Kelb River, Syria, by W. St. Chad Boscawen, was read by the Honorary Secretary :—

This communication, sent by Mr. Boscawen from Beyrout, was the result of two excursions made on the 25th of September and 1st of October last to the pass of the Nahr-el-Kelb, or Dog River. After mentioning some of the interesting objects on the route the writer went on to describe the position and other particulars of the nine Tablets cut into the face of the rock at this place.

Some notice having been taken of the descriptions of the Tablets by earlier explorers, Mr. Boscawen added a lengthy one of his own, commencing the examination with the tablet immediately opposite the ford, and proceeding in a reverse direction from that taken in visiting them from Beyrout. This order was chosen as the writer felt convinced that certainly as regards the Assyrian Monuments there was a chronological sequence, commencing with Tablets Nos. 2 and 3, of the early Assyrian Empire (B.C. 1300—1050), and terminating in Tablet No. 9, at the highest point of the ancient roadway, with a royal record of Essarhaddon (B.C. 681). The Tablet (No. 1) is Egyptian, erected by Ramses II.; and it is this one which bears the French inscription recording the presence of the French army of occupation. The next in the series (Nos. 2 and 3) are Assyrian; and are attributed, by Mr. Boscawen, the first to Assur-ris-ilim (?) (B.C. 1140), and the second to Tiglath-Pileser I. (B.C. 1100), who, according to his inscriptions, after his successful expedition against the Syrians and the subjugation of Carchemish, visited the western Lebanon, at which time he would probably come into the region of the Nahr-el-Kelb.

Thirty yards higher up the pass, where the Egypto-Assyrian roadway joins the lower one, facing north-west, is placed the third Assyrian Tablet (No. 4). The opinion was expressed that it paired with Tablet No. 5—also Assyrian—and that they were to be respectively assigned to Assur-nazir-pal (B.C. 885) and Shalmaneser II. (B.C. 860), the latter being the King who erected the splendid bronze gates at the Temple at Balawat. Mention is made in the inscriptions of this King, of images of his royalty having been erected in the

regions of Syria and Lebanon : one during his first expedition (B.C. 860—859), when the King marched to the shores of the Sea of the West and received tribute of the Kings of Tyre and Sidon.

Tablet No. 6 was dedicated, as stated by Professor Lepsius, by Ramses II. to the Egyptian sun-god, Ra. It is now the best preserved of those of the Egyptian series ; but although traces of an inscription in hieroglyphics are visible, no part of it can be made out.

The next Assyrian Tablet (No. 7) has been attributed by all who have examined it to Sennacherib (B.C. 703). Last in the Egyptian series is Tablet No. 8, erected, like Nos. 1 and 6, by Ramses II. ; all three of them (according to Professor Lepsius, who examined them in 1845) being royal *ex votos* for victories over the *Khita* and *Upper Ruttenu*.

Tablet No. 9, the last of the whole series, is Assyrian ; and portions of an inscription are still to be traced on its surface. Mr. Boscawen concluded from several facts, which were mentioned, that this Tablet was to be assigned to Essarhaddon, and was erected by him in B.C. 671 to commemorate the successful termination of his Egyptian campaign. It may be mentioned that it was of this Tablet a mould was taken by Mr. Bonomi in 1834, a cast from which is now preserved in the British Museum, representing the Tablet in a much more perfect state than it exists at present.

Remarks were added by R. Cust, A. Cates, The Rev. Basil Cooper, and The President.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 3rd, 1880, at 8.30 p.m., when the following paper will be read :—

“Some Remarks on Excavations made in Tel-el-Yahoudeh (the Mound of the Jew), near Cairo, and on some Antiquities brought therefrom and now in the British Museum,” by Professor T. Hayter Lewis, F.S.A.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION 1879-80.

Fourth Meeting, 3rd February, 1880.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. II., No. 1. 8vo. London, January, 1880. Title, Contents, and Index of Proceedings ; Vol. I., 1879.

From the Palestine Exploration Fund :—Quarterly Statement, January, 1880, London. 8vo.

From the Rev. A. Löwy :—Reports of the Anglo-Jewish Association ; Seventh, 1877-78—Eighth, 1878-79. London. 8vo.

From the Author :—*Le Domicile des Esprits ; Papyrus du Musée de Turin, publié en facsimile par R. V. Lanzzone, Paris. Folio, 1879.*

This work consists of eleven admirably executed plates, in colours, drawn in facsimile by the author. The first scientific work upon this class of MSS. was by Dr. Birch, and was privately published for the use of H.R.H. the Prince of Wales, under the title *The Papyrus of Naskem*. London. 4to. 1863. A number of extracts and descriptions are given by M. Devéria in his *Catalogue des MSS. Egyptiens au Musée du Louvre*, 8vo. 1874, pp. 15—48, under the title of *Le livre de l'Hémisphère Inférieur*, also a translation by M. Paul Pierret, of the MS. at Paris in the *Etudes Egyptologiques*, Paris, 1874. II. livr. pp. 103—147.

[No. XII.]

From the Author :—The Cross, Heathen and Christian ; a fragmentary notice of its early pagan existence and subsequent Christian adoption. By Mourant Brock, M.A., London. 8vo. 1879.

This work called by the author "A Fragment," contains a number of curious facts with reference to the Cross ; many woodcuts are added to explain the writer's intention.

From William Simpson :—Description of the Gold Coins and Relics found in the Ahin Posh Tope, Jelalabad.

This paper, reprinted from the Proceedings of the Asiatic Society of Bengal, gives a description of the discovery made by Mr. Simpson, in February, 1879, illustrations, &c., of the coins are given, with remarks by Major-General Cunningham.

From William Simpson :—Horeb and Jerusalem. By the Rev. George Sandie. 8vo. Edinburgh, 1864.

In the first section of this work the author attempts to trace the route of the Israelites from Goshen to Sinai. In discussing the topography of Jerusalem he accepts the theory of Mr. Fergusson in reference to the building generally known as the Mosque of Omar, but directs attention to a valley that, he believes, anciently separated this portion of the present area from that occupied by the temple.

From the Editor :—Monumental Witnesses to Old Testament History. Edited by the Rev. S. R. Macphail, M.A. London and Glasgow. (In portfolio).

This consists of thirty plates containing a series of subjects chosen from the ancient monuments of Egypt and Assyria, executed in lithography from drawings by R. Pollock Simpson. They are of large size, measuring 32 inches by 28 inches, suitable for lecturers, for which purpose they were intended.

From the Author :—The Genesis of Creation and the subsequent Deluge indicated in the great Pyramid of Jeezah.

Consisting of two papers by the Rev. John H. Broome, printed in *The Watchman*, London, 1879.

The following were nominated by the Council for election at the next meeting on March 2nd, 1880 :—

Rev. John Davies, Belsize Square.
Frederick H. Deverell, Lewisham.
Rev. W. Jackson, M.A., F.S.A., &c., Oxford.
Thomas May, Sheffield.
J. Pollard, Hitchin, Herts.
Alfred Waterman, Westgate-on-Sea.

The following were duly elected Members of the Society, having been nominated on Jan. 6th :—

Rev. J. Creagh Coen, Polperro.
J. Gwyther, B.A., M.B., Torquay.
Rev. W. Hunt Painter, Bristol.
Rev. Edward J. Selwyn, M.A., Ashford, Kent.
James Stephenson, South Norwood.

To be added to the list of Subscribers :—

The London Library.

The following paper was read by the writer :—

“Some Remarks on Excavations made in Tel-el-Yahoudee (the Mound of the Jew), near Cairo, and on some Antiquities brought therefrom and now in the British Museum,” by Professor T. Hayter Lewis, F.S.A., etc.

This mound is about twenty miles from Cairo, on the side of Heliopolis, and has long been considered as enclosing the site of the temple built by Onias, under the Ptolemies (B.C. 160).

The description of this temple given by Josephus, in his “Antiquities and Wars of the Jews,” is that it was built on the site of a deserted temple, and that it was finally closed by Paulinus after the destruction of Jerusalem. Excavations were made in the mound in 1870, when it was found that it covered the site of a walled enclosure, about half-a-mile long and a quarter broad, the best preserved portions of the walls being fifteen feet thick, built in three thicknesses, much as the walls of the Tomb of Osiris at Abydos.

In the enclosure were found remains, the most noteworthy being those of a subterranean passage descending under a part of the mound still unexplored, several broken statues, and a square chamber, enclosed by walls of well-cut limestone blocks, and paved with finely polished alabaster slabs. In this chamber were four detached pedestals, two of which are in the Boulak Museum.

The walls have long since been burnt into lime by the Arabs, but they were fortunately seen at their disinterment by Mr. Greville Chester and Mr. Eaton, whose description will be found in Murray's "Guide to Egypt."

The chief objects of interest were the decorations of the chamber, which were of tiles, in admirable preservation, many of them being of a type hitherto unknown before mediæval times.

Many specimens of these tiles were brought to the British Museum by Mr. Greville Chester, and others have since been found (together with some smaller pedestals which they decorated) by Dr. Grant, of Cairo, who has most kindly visited the spot several times for the purpose of this paper, and has supplied the materials for the plan of the site now shown.

The ornamental tiles are of various kinds, all have patterns upon them, but some are simply in relief, and glazed with the ordinary bluish-green glaze so well known in the little Egyptian sepulchral statuettes; others are inlaid with mosaics, others with brilliant enamels. No such work is known to have been used either by the Egyptians or Assyrians in decorating their walls, although painted bricks were common enough, and mosaic and enamelled work were commonly used by both nations in small objects of personal ornament.

In Persia, inlaid enamelled tiles have been used for many centuries, but no antique specimens are known, so far as I am aware, to exist.

The greater part of the tiles from Tel-el-Yahoudee are purely Egyptian in design, and many of them bear the name—a title of Rameses III.; but some others (always of a circular form and without hieroglyphics) are distinguished from the rest in a curious way, viz., by having stamped upon them, on the reverse side, the Greek letters, A and E.

These are the only two letters noticed, and the A has a peculiar form, used, as far as is known to the writer, at about the time of the Ptolemies, and not before.

The problem which these curious relics present is that of ascertaining the nature of the edifice which they adorned, and more particularly whether it was the one constructed or adapted by Onias for his temple.

There can be no doubt that an edifice was built by or for Rameses III., as this is proved by the hieroglyphs on the tiles and on the statues. An inscription quoted by Brugsch Bey shows also that a palace was actually erected on this site by Rameses III., but as to whether this was the building of Onias, we have as yet few data. Josephus describes it as a temple, but writing, at a distance, of a ruined building, the mistake might easily have been made.

There is the name in favour of the tradition, but this is not all conclusive, and a local antiquary of eninence considers it to be likely that the name was derived from a massacre of the Jews there, by the Arabs; and the tradition as to the temple might have been the result, much as in the case of Joseph's Well, in the Citadel of Cairo.

The decorative work bearing Greek characters was probably made by Alexandrine artists, and might have been of the time of Onias. The manufacture must have become extinct before the era of the Byzantines, as it could have been largely used by them and the Arabs. A much nearer clue to Onias' Temple might possibly have been obtained from a Hebrew inscription found at the Tel by Signor Lanzone, of Turin; but the stone which bore it was lost by the sinking of a boat in the Nile, and no copies of the inscription are known to the writer.

No doubt, careful explanation would solve the problem, and this case is just one of those in which a small sum of money put into the hands of a local and zealous antiquary (we may take Dr. Grant as an excellent example) would be likely to produce most important results.

Meanwhile we may console ourselves with the thought that even so much of this curious work has been saved from destruction, and trust that, when aided by future explorations, it may serve as a groundwork for a more definite theory.

Remarks were added by Rev. A Löwy, and the President.

Mr. Theo. G. Pinches announced that he hoped to be able to lay before the next meeting of the Society, some account of an Assyrian Tablet of peculiar interest.

So far as he had been able to examine it, it appeared to contain the annals of the sixth, seventh, eighth, ninth, tenth, and eleventh years of the reign of Nabonidus (about B.C. 550-539), giving some new information. The reverse of the Tablet contains facts of great historical importance, evidently the history of the last year of the reign of Nabonidus (B.C. 538) recording the overthrow of this King and the capture of his City of Babylon on the 16th of the month Tammuz, by the celebrated General Gobryas, under Cyrus the Great, King of Persia.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 2nd, 1880, at 8.30 p.m., when the following papers will be read:—

- I. "Notes on the Assyrian Numerals." By George Bertin.
- II. "On a cuneiform Tablet relating to the Capture of Babylon by Cyrus, and the Events which preceded and led to it." By Theo. G. Pinches.

ERRATA in last part of *Proceedings*, p. 17, at foot, for IX. read XI.; p. 24, line 12 from foot, for Cast read Cust.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION, 1879-80.

Fifth Meeting, 2nd March, 1880.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &C.,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings ; Vol. XXIX. No. 199. London. 8vo. 1880.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. II., No. 2. 8vo. London, February, 1880.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal ; New Series, Vol. XII., Part 1. London. 8vo. January, 1880.

From the Anthropological Institute of Great Britain and Ireland :—The Journal ; Vol. IX, No. 2. London. 8vo. 1880.

[No. XIII.]

From the Royal Institute of British Architects :—Transactions, Session, 1878–79. London. 4to. Proceedings, Session, 1878–79. London. 4to.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI., No. 144. 1879. London. 8vo.

From the Académie Impériale des Sciences de St. Pétersbourg :—Mélanges Asiatiques ; Tome VIII., livr. 3 et 4. 8vo. St. Petersburg, 1879.

From the Author :—History of the Mongols, from the 9th to the 19th Century, by Henry H. Howorth, F.S.A. London. 8vo. 2 Vols. 1880.

Forming Part II. (in two divisions) of the Work, and treating of the “so-called Tartars of Russia and Central Asia.”

From the Translator :—The Book of Job. Translated from the Hebrew by the Rev. J. M. Rodwell, M.A. London. 8vo. 1880. Third Edition.

A literal Translation of the original text (the Masoretic Text) of this ancient Poem.

From the Author :—Buddhist Architecture, Jellalabad. By William Simpson, F.R.G.S. London. 4to. 1880.

A separate reprint of a paper read before the Royal Institute of British Architects on the 12th January. It contains an account of the excavations and discoveries made by Mr. Simpson in the above region, illustrated by sections, plans, drawings, &c.

From Arthur Cates, *Hon. Sec.*,—Bibliotheca Orientalis for 1878, compiled by Charles Friederici. London, &c. 8vo. Third Year.

From G. Bertin :—Le Fils de la Vierge, par H. de Charencey. Havre. 8vo. 1879.

The following have been purchased by the Council for the Library of the Society :—

Manuel de la langue Assyrienne, par M. Joachim Menant. I. Le Syllabaire. II. La Grammaire. III. Choix de Lectures. Paris. 8vo. 1880.

Lettres Assyriologiques. Seconde Série. Études Accadiennes, par François Lenormant. Tome III., livr. 2. Paris. 4to. 1880.

The following were nominated by the Council for election at the next meeting on April 6th :—

William John Belt, Bedford Square, W.C.
Miss Collette, Beirut.
John Dixon, H.M. Vice-Consul, Beirut.
Rev. J. Elphinstone-Robertson, Leatherhead.
Assadour Karabegof, Russell Square, W.C.
Mrs. H. Smith, Beirut.
Villiers Stuart, of Dromana.
Richard Francis Weymouth, D. Lit., Mill Hill, N.W.
Thomas Wonnacott, F.R.I.B.A., Farnham, Surrey.

The following were duly elected Members of the Society, having been nominated on Feb. 3rd :—

Rev. John Davies, Belsize Square.
Frederick H. Deverell, Lewisham.
Rev. W. Jackson, M.A., F.S.A., &c., Oxford.
Thomas May, Sheffield.
J. Pollard, Hitchin, Herts.
Alfred Waterman, Westgate-on-Sea.

The following paper was read by the writer :—

“Notes on the Assyrian Numerals.” By George Bertin.

The author in this paper stated that he had no particular theory to urge on the subject, his only wish being to bring before the Society something of what was known of the subject. One by one every known Assyrian numeral was taken, and compared in their various forms with those of the other Semitic dialects—Hebrew, Syriac, Aramean, Sabeian, Ethiopic, and Arabic; he included also in his survey the Hamitic tongues, whose affinities with the Semitic have been lately supposed by some to have been proved, Egyptian, Coptic, and the Berbere dialects. The Aryan etymologies, used by some scholars to explain the Assyrian and other Semitic numerals, were rejected, and looking always in the Semitic and Hamitic roots for their origin, it was urged that the forms are often found in dialects severed from the original stock before historical times, and of which

the speakers had no intercourse in later times. Making this survey it was noticed that the Semitic numerals owe their origin to the manner of reckoning on the fingers, as among all primitive people, for this reason they run in groups of five. One is the hand, two is the double or repetition, three means after, four great, and five means fist; passing to the other hand the Semites in expressing the figure six said *the other* (hand), and next, six-extended for seven, six-two for eight; nine is obscure, but seems to have meant the highest division; the word used for ten has been for some time past quite clear, meaning *together*. The Egyptian and other Hamitic tongues have taken for the word ten the same root as that adopted amongst the Semites for hundred. The Assyrian in writing numerals greater than ten placed the units before the sign used for ten, as in Hebrew and Latin, and the word *istin-esrit*, or 1 + 10, explains how on the tablet of the eleventh year of Cambyses, which owing to its probably having been written quickly from dictation, the signs are impressed in the clay nearly one over the other, as when the scribe heard *istin* he wrote 1 and had hardly space to add the sign for ten in its proper position. The same might have happened to a Roman scribe if writing under dictation *uno decim*.

M. Bertin remarked that in his opinion the study of the African tongues, and especially the dialects of Abyssinia, have been too much neglected by Semitic scholars. There were to be found, he stated in the Abyssinian dialects some forms of numerals exactly similar to those of the Assyrians, though no corresponding ones are to be found in Arabic or other Semitic dialects; this he thought seemed to prove that the forms had been handed down from ancient times. In these tongues the quinal system is rigorously observed. As an example of their affinity with the Assyrian, it was pointed out that the word for one according to the different dialects, *is, iso, usu, asa, ista*, which give the root *es* or *is*, also to be found in the Assyrian *istin*. Numerals phonetically written in the inscriptions are one to eleven, fifteen, twenty, thirty, forty, fifty, sixty, hundred, and thousand; and among the ordinal numbers from the first to the seventh and the thirtieth.

References for the Assyrian and other words quoted were given in the form of notes.

Remarks were added by the Rev. A Löwy, Theo. G. Pinches, and the President.

The following communication was read by the writer :—

“On a cuneiform Tablet relating to the Capture of Babylon by Cyrus, and the Events which preceded and led to it.”
By Theo. G. Pinches.

This tablet gave a history of events during the reign of Nabonidus, and is arranged in the form of annals, containing the history of four years, viz. :—7th–10th years, almost complete, and the history of the 1st, 2nd, 3rd, 6th, 11th, and 17th years in a fragmentary state. As it has been doubted that the text referred to the regnal years of Nabonidus, the author found it necessary to say a few words proving the chronology he had first asserted.

The reasons given were, that in each paragraph, after the word “year,” there is the word “king,” for which, in the 9th year, the name of Nabonidus is substituted. These and the words following are to be translated: “(In) such a year the king was in the city of Tevā,” &c., or “Nabonidus was in the city of Tevā,” so that, though the regnal years are not necessarily those of Nabonidus, yet, if they referred to Cyrus, we should probably have had it so expressed, and it is hardly likely that Cyrus would throughout call Nabonidus king, and yet date his annals according to his own Persian regnal years. The principal proof, however, that the years mentioned are those of Nabonidus, lies in the tablet itself. Preceding the paragraph which gives the events of the 7th year, there is the latter half of the paragraph of the 6th year, showing that the first column must have contained the annals of five years and a half. We can from this guess the probable length of the tablet when complete, and calculate that the second column contained the annals of years 7–13 inclusive, and the third column (the first column of the reverse), which contains the account of the taking of Babylon, the annals of years 14–17 inclusive—the exact length of the reign of Nabonidus.

In his first year, Nabonidus seems to have fought against a king whose name ends *-su'isse*, and brought spoil from the country of that king to Babylon. At the end of the year he seems to have gone against a chief named Khumē.

In his second year, in the month Tebet, there seems to have been a rising in Hamath.

In his third year, Nabonidus evidently went to a mountainous country called Ammananu (probably the classical Amanus, the

Khamanu of the Assyrian inscriptions) to cut down trees. After this the sea of Phœnicia is mentioned, and something is said about a numerous army.








The record now breaks off till we come to the latter half of the 6th year. Cyrus, who is called king of Ansan, is now fighting with Astyages (*Isturegu*), king of Ecbatana (*Agamtanu*). The army of Astyages, the text says, revolted against him, and, seizing him, sent him to Cyrus. Cyrus then entered Ecbatana and spoiled it.

The paragraph of the 7th year refers to affairs in Babylonia. The king, it says, was in the city of Tevā, the king's son, the great men, and the army were in Akkad. Nabonidus seems to have been neglecting the religious ceremonies and festivals, for the record then says, "The king did not go to Babylon, Nebo did not go to Babylon, Bel did not go forth," evidently referring to some religious processions. A festival and sacrifice was made, however, and victims in E-saggil and E-zida to the gods of Babylon and Borsippa for peace were offered, and some officer was appointed for "the plantation and house."

In the next paragraph there are only the words "The 8th year."

In the 9th year the same state of things continued in Babylon as was recorded for the 7th year; the king was still in Tevā and did not go to Babylon, and the army was still in Akkad. The same religious ceremonies were performed.

On the 5th day of Nisan, the king's mother, who was "in the fortress and camp on the Euphrates beyond Sipar," died. The son of the king and the army mourned for three days, and "there was weeping in Akkad over the mother of the king."

The remainder of the paragraph refers to Cyrus, who, the record says, gathered his army and crossed the Tigris below Arbela        (Ar-ba-h-ū), and went against some ruler there. The record, however, is unfortunately mutilated and no certain sense can be made out.

In the 10th year the same state of things continued in Babylon, and the same religious ceremonies were performed. Some person, evidently Cyrus, at this time in Elam, marched into Akkad. What was done there we do not know, for the record again becomes mutilated.

For the 11th year, we have only the record that Nabonidus was in Tevā, and that his son, the great men, and army were in Akkad.

The same religious ceremonies were performed as related for the preceding years. We have now no record till we come to the 17th year, except a few words of the preceding paragraph, of which can only be made out "in the month Adar, Istar of Erech"

For the 17th year there is a long paragraph, the beginning of which is, unfortunately, somewhat broken. We get from it, however, the information that the king in this year went down to the temple called E-tur-kalama, and we are informed that the people of "the lower sea" revolted. This is evidently the beginning of the end, and the king begins to think of his neglected gods, and various festivals were performed; the gods of Kis, Kharsak-kalama, and Akkad were brought to Babylon.




In the month Tammuz, Cyrus fought at Rutum, a city which the author supposed to be near Pekod, some distance to the south of of Babylon. Cyrus's conquest was a most easy one, however, for, on his marching into Akkad, the people of Akkad revolted against Nabonidus, the result being that, on the 14th of Tammuz, Sipar was taken without fighting. Nabonidus fled, and was captured by Gobryas two days after, when the latter, without any fighting, entered Babylon. The only resistance they experienced was when, at the end of the month, some "rebels of the land of Gutium" closed the gates of E-saggil, shutting themselves up within the temple, but having no weapons, they could do nothing.

On the 3rd Marchesvan Cyrus entered Babylon, and as he did so, "the roads before him were dark." Cyrus proclaimed peace to the city, and appointed Gobryas and other governors in the city. In the "dark month of Marchesvan," on the 11th day, Gobyras seems to have gone on some expedition, and the king (Nabonidus) died. The people of Akkad mourned for him six days. This token of respect for their king Cyrus did not begrudge, for by the death of Nabonidus "all the people from their chief were free," and could now transfer their allegiance to Cyrus.

Cyrus now commenced his policy of conciliation, by showing his respect for the national gods. From the month Kislev to the month Adar the gods of Akkad, whom Nabonidus had sent down to Babylon, were returned to their shrines, and on the 4th day of Nisan, the first month of the new year, Cambyses, son of Cyrus, took part in the religious ceremonies to the various gods of Babylon.

The author now briefly examined this text, pointing out the parts

which bore out the statements of the Greek historians. He fixed the date when the Persians acquired their independence at about 552 B.C. (instead of 559 B.C., as is the general computation), and the final triumph of Persia over Media occurred about 550 B.C. (the 6th year of Nabonidus).

The cause of the easy conquest of Babylon by Cyrus was Nabonidus's inactivity during the greater part of his reign, for the army was always in the north of Babylonia (Akkad), and does not seem to have stirred thence for ten years. The city of Tevā, where Nabonidus seems to have spent most of his time, is, most likely, to be identified with the    Tē of the contract tablets, which, it is stated, formed a part of the city of Babylon. Nabonidus's neglect of the national gods seems to have offended the priests, and was not without its influence in causing the people to bow to the conqueror.

Throughout the record, Belshazzar is not once named. It is he, probably, who is meant when "the son of the king," commanding the army in Akhad, is mentioned, but there is no record of his death on the day of the taking of Babylon. Is it possible that he rebelled against his father, and was one of the "rebels of Gutium" who shut themselves up in E-sagil, and that Cyrus therefore revenged himself by not even mentioning his name, so that it might not (as in the case of the destroyer of the temple of Diana at Ephesus) descend to posterity?

Remarks were added by H. H. Howorth, F.S.A., Thomas Tyler, M.A., H. Rassam, Theo. G. Pinches, and the President.

The following communication from Richard Cull, F.S.A., was read:—

"On the Existence and Expression in Assyrian of the hard guttural sound of the Hebrew *y*."




Was an alphabetic system of writing in use by the ancient Babylonians when they adopted the syllabic system in cuneiform characters? Neither system could be adopted until an analysis of the words had been made—first into syllables, and after into the component sounds of those syllables. It is obvious that the analysis into syllables must have preceded that into the elementary sounds

of which the syllables are constituted. Now, it is difficult, if not impossible, to believe that a people who had enjoyed the advantages of an alphabetic system of writing would abandon it, in order to adopt the cumbrous system of syllabic writing as found in the Babylonian inscriptions. These and other thoughts connected with the origin and progress of Babylonian cuneiform writing occur in studying the expression of the two sounds of the Hebrew **ע** in Babylonian and Assyrian inscriptions.

Gesenius illustrates both sounds by means of the Greek of the Septuagint, where Hebrew proper names are written in Greek letters; thus the hard sound is represented by **γ**, for **עֲמֹרָה** (*Gomorrhah*) is written *γόμορρα*, and **עָזָא** (*Gaza*) is written *Γαζα*, while the soft sound is represented as a gentle breathing, for **עֲלִי** (*Elī*) is written *Ἠλί*, and **עֲמֶלֶק** (*Amalek*) is written *Ἀμαλεκ*. The transliterations approximately represent the two sounds of **ע** (*ain*), which perhaps are accurately expressed only by the **ع** (*ain*) and **غ** (*ghain*) of the Arabic alphabet.





Both sounds occur in the Assyrian language, where they are heard in the same position in the Assyrian words as they occupy in their Hebrew cognates. Students of Assyrian, however, have only as yet recognised one of them—the soft or vowel sound which Sir Henry Rawlinson showed, many years ago, to be expressed by the **𐤏𐤃** of the word **𐤏𐤃 𐤁𐤏𐤍** (*ebir*), the cognate of the Hebrew **עבר**, “he crossed.” It is unknown which sound the Hebrews gave to the **ע** of this verb, but as the Arabic cognate is written with the soft **ع** (*ain*), it may safely be inferred that the Hebrews pronounced it soft. But however this may be, it is generally accepted that **𐤏𐤃** represents the soft vowel sound of the Hebrew **ע** in the Assyrian **𐤏𐤃 𐤁𐤏𐤍** (*ebir*).











The hard consonant of the Hebrew **ע** was heard in the name of the city **צֶעַר** (*Zoar*), Gen. xix, 22, which is written in the Septuagint *Ζηγάρ* (*Zegor*). Lot's epithet applied to the city Bela, afterwards became the name of the city, which proves that the name **צֶעַר** is derived from the root **צָעַר**, “he is small.” I shall now cite an Assyrian cognate of the Hebrew **צֶעַר**, and prove that it has a hard, guttural, consonant sound, in the same place in the word as that occupied by the **ע** in the Hebrew word.






In a fragment of a dictionary which was compiled to teach the Akkadian language to Assyrians, and which is printed in C. I. of W. Asia, Vol. II, p. 48, line 20, occurs the Akkadian character , which the student is directed to pronounce  *tu-ur*, i.e., *tur*, and taught that it signifies  *za-ah-ru*, i.e., *zahrû*, "small."








The line is thus written on the tablet, and printed in the volume :









    

I now cite an Assyrian cognate verb of the Hebrew , in which the same hard guttural sound is expressed by the same character. The example occurs in Assurbanipal's account of his campaign against the Mannai. He says: "I reduced    (*uzahhir*) the whole of his country." C. I. of W. Asia, Vol. III, p. 31, line 76. The verb is the first person of the Pihel preterite.

I have shown from Gesenius that the *y* in the name of the city  (*Gaza*) was pronounced with the hard guttural sound by the Hebrews; and that it was so pronounced by the Assyrians is evident from its orthography in both the inscriptions of Esarhaddon, where it is written      *Haziti* (C. I. of W. Asia, Vol. I, p. 48, line 4, and Vol. III, p. 16, line 15). In Esarhaddon, 3. 31, mention is made of a city named    *Hazu*, but from the context it is not the  (*Gaza*) of Judges xvi, 1, and has not yet been identified.

Students of Assyrian know that the consonant part of the syllabic characters , ,  and  express what is expressed by the Hebrew  (*kheth*), which is a guttural, and like the *ch* of the German word *nacht*. It is unnecessary to quote Assyrian cognates of Hebrew words where those characters are so adopted, as the inscriptions are full of such words, and all students of Assyrian recognize the fact. The object of the present note is to show that these characters express also the hard guttural sound of the Hebrew *y*. The question naturally occurs, "Did not the Assyrians distinguish between these two guttural sounds, which other Shemitic peoples have both distinguished and noted? Those who have studied the Assyrian in relation to its method of writing its syllables

know that the distinction between sonants and surds is not always maintained ; but no one doubts their distinguishing between B and P, although they wrote the same word sometimes    *ebus*, and sometimes    *epus*. And as the distinction between the consonant part of the syllabic  *kha* or *ha* and that of the hard consonant sound of the Hebrew *y* is less than that between B and P, surprise can scarcely be occasioned by the fact of the same character being adopted by the Assyrians to express both sounds.

There is nothing new in the identification of      (*Khaziti* or *Haziti*) with   (*Gaza*), for it was published by Mr. Layard in his work, "Discoveries in the Ruins of Nineveh and Babylon," p. 627, in the year 1853. It is now shown that the hard consonant sound of the Hebrew *y* occurs in the Assyrian language and that it is expressed by the consonant part of the syllabic sign  *kha*.

Thanks were returned for these communications.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, April 6th, 1880, at 8.30 p.m., when the following papers will be read:—

- I. "The so-called Tomb of St. Luke at Ephesus." By Professor G. Weber.
- II. "Preliminary Notes on the Characters, Phonetics, and Language of the Akkadians and the Pre-Akkadians." By Hyde Clarke.
- III. "Libation Vase of Osor-ur, preserved in the Museum of the Louvre." By Paul Pierret.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION 1879-80.

Sixth Meeting, 6th April, 1880.

REV. CANON ST. VINCENT BEECHEY,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Society:—Proceedings; Vol. XXX, No. 200. 8vo. London, 1880.

From the Society of Antiquaries of London:—Proceedings; Vol. VIII, No. 1, January 9th to March 20th, 1879. 8vo. London, 1880.

From the Geological Society:—The Quarterly Journal; Vol. XXXVI, Part 1 (No. 141). 8vo. London, 1880.

From the Royal Geographical Society:—Proceedings and Monthly Record of Geography; Vol. II, No. 3. 8vo. London, March, 1880.

[No. XIV.]

From the Secretary of State for India :—The Sacred Books of the East, translated by various Oriental Scholars, and edited by F. Max Müller. 3 vols., 8vo. Oxford, 1879.

Containing in Vol. I, translated by F. Max Müller, Part 1 of The Upanishads, as follows :—The *Khândogya*-upanishad, the *Talavakâra*-upanishad, the *Aitareya-âraṇyaka*, the *Kaṣhṭaki-Brahmaṇya*-upanishad, and the *Vâgasaneyi-saṃhitâ*-upanishad.

Vol. II.—The Sacred Laws of the Âryas, as taught in the Schools of Âpastamba, Gautama, Vâsishṭha, and Baudhâya; translated by Georg Bühler; Part 1 containing Âpastamba and Gautama.

Vol. III.—The Sacred Books of China, the Texts of Confucianism; translated by James Legge; Part 1 containing the Shû King, the religious portions of the Shih King, the Hsiâo King.

From the Author :—L'Écriture et les Inscriptions Sémitiques. Par Ph. Berger. 8vo. Paris, 1880.

Being the combination of two articles published in "L'Encyclopédie des Sciences Religieuses," and now issued in a separate form.

From the Author :—Notice sur les Caractères Phéniciens, destinés à l'impression du Corpus Inscriptionum Semiticarum. Par Philippe Berger. Paris, 1880.

Reprinted from the "Journal Asiatique," Janvier, 1880.

From the Author :—Raccolta dei Segni ieratico Egizi. Per Simeone Levi. 8vo. Torino, 1880.

In a collection of fifty-six lithographic plates, properly arranged, are grouped variant forms of Hieratic writing, with their hieroglyphic and phonetic values. Each character is numbered, and a careful index is added of the manuscripts and other sources from which the different forms have been obtained.

From the Author :—Observations sur Trois Cylindres orientaux. Par M. Joachim Menant. 8vo. Paris, 1880.

Extrait de la Gazette des Beaux-Arts. Décembre, 1879.

From the writer :—Tabellen zur babylonisch-assyrischen Geschichte. Von Dr. Fritz Hommel. Three Sheets, Nos. II, III, and IV.

The following were nominated by the Council for election at the next meeting on May 4th :—

George William Bartram, R.E., Tunbridge Wells.
Rev. Jonathan P. Carey, Tiverton, Devon.
Benjamin Arthur Heywood, M.A., Red Lion Square, W.C.
William Chickall Jay, Wimbledon Park.
E. Wollaston N. Knocker, Dover.
Rev. Randolph H. McLaughlin Berens, M.A., Chislehurst,
Kent.
George Samuel, Regent's Park, N.W.

The following were submitted for election as Members of the Society, having been nominated on March 2nd :—

William John Belt, Bedford Square, W.C.
Miss Collette, Beirut.
John Dixon, H.M. Vice-Consul, Beirut.
Rev. J. Elphinstone-Robertson, Leatherhead.
Assadour Karabegof, Russell Square, W.C.
Mrs. H. Smith, Beirut.
Villiers Stuart, of Dromana.
Richard Francis Weymouth, D. Lit., Mill Hill, N.W.
Thomas Wonnacott, F.R.I.B.A., Farnham, Surrey.

The following paper was read by the Secretary :—

“Description of the so-called Tomb of St. Luke at Ephesus.”
By Prof. G. Weber.

This communication resulted from the papers on the same subject read before the Society at the meeting held February 5th, 1878,¹ and a correspondence printed in the “Academy” during July and August in the same year.

In a series of letters were contained the results of a careful examination and survey made by Prof. Weber, in order to find out if the building is of purely Christian character, as stated by Dr. Richter¹ and Mr. J. T. Wood,² or if it is an ancient tomb converted into a place of Christian worship, as described by Mr. Simpson and others.³

¹ “Academy.” ² Trans. Soc. Bib. Arch., vol. vi, p. 329. ³ “Academy.”

The writer commenced by quoting what has been written on the subject by Fr. Adler, which quite agrees with the supposition that there exist the remains of two separate buildings of different epochs, but expressing the opinion that from the treatment of the carvings on the door-jamb, "both of which is in true ancient style," "the Christian origin and the traditional designation are out of the question." Mr. Weber stated that with regard to the traditional designation of a tomb of St. Luke, there could be no tradition, since Mr. Wood was the first who gave the building that name in 1865.

A full and careful description, with measurements, was then given, which showed that the early building had been circular, as supposed by Mr. Simpson, with an interior passage concentric with the outer wall, from which a number of cells radiated outwards. Upon clearing away a quantity of the *débris* that closed up the passage, a second small cell, placed at right angles to the first, was discovered on the west side; also evidences that there existed another similar one on the south side. From this it would appear that, when complete, four cells had been built from the passage, placed nearly to the four cardinal points, that on the east side having been cleared away to make way for the Christian chapel, cut into the older monument, Mr. Weber supposed, about the fourth century.

On the north side, remains of a flight of steps still exist, leading up to the platform, between the sixteen surrounding columns and the centre pillar of the monument.

Drawings by M. Weber, and photographs were exhibited; and from the fragments of ornamentation found at the place, and the architectural details of the building itself now remaining, it evidently appeared to have been a Greek monument, probably of the first century or earlier, a portion of which had been at a later time adapted and enlarged so as to form a Christian shrine or chapel. The cross and bull on the door-jamb were discussed; and although the former was admitted to be possibly an addition of Christian times, it was contended that the bull was that commonly known as the "Carian bull," and not the bull of the country, as had been stated by Mr. Wood. It was argued that it, with the panels of the door-jamb, were all that now remain of the ornamentation upon this portion of the ancient construction. This and other reasons were given why the bull could not possibly be the emblem of the Evangelist, which did not take a place in Christian art until many centuries later.

A letter from Mr. Edward Falkener was read, in which he discussed the original use of the monument, and expressed the opinion that it was a family burial-place. Mr. Falkener also pointed out that the building was to be found marked in the sketch plan published in 1862 in his work on Ephesus.

Other interesting features were pointed out, which will be given, as well as plans and drawings, in a future part of the Transactions.

M. Ernest Rénan, who expressed his satisfaction in being present at a meeting of the Society, thought that even with some proofs forthcoming, and these ought to be most carefully scrutinized, great care should be exercised in attributing an ancient monument to any particular person; but that in the present instance there appeared to be no proofs that the monument in question had been in any way connected with St. Luke. He had himself visited the building when Mr. Wood was in Ephesus, and thought that there could be no doubt that its origin was not Christian. With regard to the bull on the door-jamb, claimed as the symbol of St. Luke, it must be remembered that the attribution of these cherubic signs to the four Evangelists was of comparatively modern date, and that the signs themselves do not appear generally in use in art until the fifth century.

Remarks were added by Mr. Hyde Clarke and the Chairman.


The following paper was read by the writer:—

“Preliminary Notes on the Characters, Phonetics, and Language of the Akkadians and the pre-Akkadians.” By Hyde Clarke.

An examination was made of various hieratic and cuneiform characters having two or more dissimilar meanings—as goat, fish, boat; house, speak; face, field—and for which corresponding words were found in other languages. In the next section the Akkad phonetics were examined, and words exhibited with the same sound and meaning in other languages, being of the same class as those just referred to. Upon the copious materials hereby afforded, the author proceeded to deduce that the words and characters were not of Akkad origin, but derived from some language or languages of earlier date, and connected with the epoch of the foundation of syllabic characters, from which were derived the cuneiform, the Khita, the Egyptian, the

Chinese, as well as the American characters. The comparative philology of the Akkad was affirmed to be not exclusively Ugro-Altaic, but, as shown by the author previously, in affinity with many other so-called Turanian languages. The examples, however, here given being from some African languages, Mr. Clarke assigned the original character to some white race migrating from the highlands of eastern Africa to Asia, being displaced in Africa by their negro subjects, and afterwards in Asia by the white Aryans proceeding from High Asia. The languages included the Vei, &c., the Mandanga class, Bola, Pulo, Bornu, Houssa, &c. The Vei alphabet was considered to be possibly ancient, and not modern.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, May 4th, 1880, at 8.30 p.m., when the following papers will be read :—

- I. "Libation Vase of Osor-ur, preserved in the Museum of the Louvre" (No. 908). By Paul Pierret.
- II. "A New Monument of Tirhakah of the XXVth Dynasty." By Samuel Birch, D.C.L., LL.D., &c., *President*.
- III. "An Examination of the Ideograph ." By Robert Brown, junr., F.S.A.

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to

NO. 11, HART STREET, BLOOMSBURY, W.C.,

a special fund has been formed to cover the extra expenses incurred and for the extension of the Society's Library.

The following subscriptions have already been received by the Secretary. Further amounts subscribed will be duly acknowledged in the Proceedings :—

	£	s.	d.
Rev. Canon St. Vincent Beechey ...	2	2	0
S. Birch, D.C.L., &c. (<i>President</i>) ...	3	3	0
Arthur Cates (<i>Hon. Secretary</i>) ...	5	5	0
Thomas Christy	5	0	0
Hyde Clarke	1	1	0
Miss Clendinning	2	2	0
Rev. George Currey, D.D.	3	3	0
The Right Rev. The Lord Bishop of Durham	5	0	0
Charles Harrison, F.S.A.	5	0	0
Rev. A. Löwy	3	3	0
E. L. Lushington, D.C.L., &c. ...	5	0	0
Walter Morrison	20	0	0
J. Manship Norman, M.A.	5	0	0
W. H. Rylands, F.S.A. (<i>Secretary</i>) ...	5	0	0
Rev. A. H. Sayce, M.A.	5	0	0
Joseph Sidebotham, F.S.A., &c. ...	10	0	0

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION 1879-80.

Seventh Meeting, 4th May, 1880.

SAMUEL BIRCH, Esq., PRESIDENT, D.C.L., LL.D., &c.

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Society of Antiquaries of London:—Proceedings ; Vol. VIII, No. 2, March 20th, 1879, to January 15th, 1880. 8vo. London, 1880.

From the Anthropological Institute of Great Britain and Ireland:—Journal; Vol. IX., No. 3, February, 1880. 8vo. London.

From the Royal Geographical Society:—Proceedings and Monthly Record of Geography; Vol. II., Nos. 4 & 5. 8vo. London, April and May, 1880.

From the Royal Archæological Institute of Great Britain and Ireland:—The Archæological Journal, Vol. XXXVII., No. 145 8vo. London, 1880.

[No. XV.]

From the Palestine Exploration Fund :—Quarterly Statement, April, 1880. London, 8vo.

From the American Oriental Society :—Journal, Vol. X. No. 2. New Haven, U.S.A. 8vo. 1880.

From the Victoria Institute :—Journal of the Transactions, Vol. XIII. London. 8vo. 1880.

From the Translator :—The lay of the Himyarites by the Kadhi Neshwân Ibn Sa'id. Translated and edited by Captain W. F. Prideaux. 4to. Sehore, 1879. Twenty-five copies only printed.

The author of this poem appears to have died about A.H., 573, having left behind him several other works. "The poem is a terse epitome of the ancient history of El-yemen; if it does little more than record the names of kings and princes, still these names are rarely to be found elsewhere." The translation has been made from a manuscript copy, written on the sixth of the month, Rabi, ul-Âkhir, A.H., 1086, containing several important variants from texts previously published. A complete list of the various readings which are found in the MSS. in Von Kremer's and Müller's editions, and such proper names are noted as are to be found in the Himyaritic inscriptions. To render the historical portion of the poem intelligible, genealogical tables have been prepared from the commentaries.

From the author, François Lenormant :—*Les Origines de l'histoire d'après la Bible et les traditions des peuples orientaux. De la création de l'homme au deluge.* Paris, 8vo., 1880.

This work includes a new translation, from the Hebrew, of the chapters 1 to 11 of the book of Genesis. This is followed by appendices comprising in a collected form, the fragments referring to cosmogonies of the Chaldeans, Assyrians, and Phœnicians, a dissertation on the calendars of ancient Semitic nations, and an interlinear translation of the tablets in the British Museum recording the "Chaldean Genesis."

The following is a list of the chapters of the work :—

I. La création de l'homme. II. Le premier péché. III. Les Kéroublim et le glaive tournoyant. IV. Le fratricide et la fondation de la première ville. V. Les Schéthites et les Qafnites. VI. Les dix patriarches antédiluviens. VII. Les enfants de Dieu et les filles des hommes. VIII. Le déluge.

The following has been purchased by the Council for the Library of the Society:—

Geschichte Aegyptens von Psammetich I., bis auf Alexander den Grossen, &c. Von Dr. Alfred Wiedemann. Leipzig. 8vo. 1880.

The following were nominated by the Council for election at the next meeting on June 1st :—

Rev. E. B. Birks, M.A., Trinity Coll., Cambridge.
Colonel Bravo, Hyde Park Square, W.
F. W. Hunstock, M.A., Kensington, S.W.

To be added to the list of subscribers:—

The University Library, Aberdeen.

The following were elected Members of the Society, having been nominated on April 6th :—

George William Bartram, R.E., Tunbridge Wells.
Rev. Jonathan P. Carey, Tiverton, Devon.
Benjamin Arthur Heywood, M.A., Red Lion Square, W.C.
William Chickall Jay, Wimbledon Park.
E. Wollaston N. Knocker, Dover.
Rev. Randolph H. McLaughlin Berens, M.A., Chislehurst,
Kent.
George Samuel, Regent's Park, N.W.

A communication from M. Paul Pierret was then read by the Secretary :—

“Libation Vase of Osor-ur, preserved in the Museum of the Louvre (No. 908).”

The vase, of the Saitic epoch, is of bronze, and of an oblong form, covered with an inscription finely traced with a pointed instrument. The text has been published by M. Pierret in the second volume of his "*Recueil d'Inscriptions du Louvre*," in the eighth number of the "*Études Égyptologiques*."

The goddess Nout is represented standing in her sycamore, pouring the water, which is received by the deceased on one side, and by his soul on the other.

"Saith the Osiris, divine Father and first prophet of Ammon Osor-ur, truthful; Oh, Sycamore of Nout! give me the water and the breath [of life] which proceed from thee. That I may have the vigour of the goddess of vigour; that I may have the life of the goddess of life; that I may breathe the breath of the goddess of the respiration of breaths, for I am Toum."

"Saith Nout: Oh, the Osiris, divine father, etc., thou receivest the libation from my own hands; I, thy beneficent mother. I bring thee the vase containing the abundant water for rejoicing thy heart by its effusion, that thou mayst breathe the breath [of life] resulting from it, that thy flesh may live by it: for I give water to every mummy; I give breath to him whose throat is deprived of it, to those whose body is hidden, to those who have no funeral chapel; I am with thee.

I re-unite thee to thy soul, which will separate itself no more from thee; never."

Another vignette represents the deceased in adoration before Osiris Ounnefer, who is seated and followed by Harsiesi, Isis, and Nephtys, who assure him of their protection.

"Saith the Osiris, divine father, of Ammon Ra, King of the Gods, first prophet of Ammon, Osor-ur, truthful, son of Nespaout-ta-ui, born of the Lady Nehems-ra-taui: I come near to thee, my lord Osiris to implore the breath and the water from thee. Grant that I may receive them, to rejoice my heart."

Underneath these two scenes is engraved an allocution to the deceased,

"Oh, divine father, Servant of Ammon-Ra, Servant of the diadem of Horus, prophet of Khem, prophet of Month, Lord of Tseront, prophet in twelfth part of Ammon, become first prophet of Ammon. Osor-ur, son of the very dignitary Nespaout-taui, born of the lady of the house, priestess of Ammon-Ra, Nehems-ra-taui,

to thee is offered this libation drawn from Abydos, flowing proceed from Osiris, which Sothis bringeth thee with his own hands.*

Khnoum telleth thee of it. Cometh to thee an abundant Nile in his time ; his hands hold the water of renewal ; he bringeth thee all the offerings, all the plants at their season without anything wanting from their total. Toun maketh thy bones firm ; his good north wind is for thy nostrils ; he giveth thee the daily food ; his beverages are not lacking to thee. Thy flesh liveth by the purification which thy son maketh thee in thy retreat. The Resident of the West hath established thy person among the sages of the divine lower region ; he giveth stability to thy body among those who repose, and causeth thy soul not to distance itself from thee. Isis, divine mother, offereth thee her breast, and thou hast, by her, the abundance of life ; she giveth thee the things in the hall of Osiris ; she granteth that thou enterest among the august personages of the Thebaïde ; she placeth thy person near to the Good Being ; thou dost not cease to belong to His followers.

Thou receivest the libation from the hands of thy son, at the period of every ten days, when the barque of the divinity of Libations appeareth at the West of Thebes for the purification in Medinet-Abou, where is the face of the father of thy fathers.

He evoketh the remembrance of thy person and saveth thy body entirely and for ever.

Every son maketh the purification for his father, by accomplishing the ceremony of water to thy person,† and he anointeth his father and reunith him to his mother, by invoking thy name with that of his father. Thy beneficent sister [Isis] repeateth the formula and provideth thy soul with her conjurations. She granteth that thou leavest and that thou enterest into the Halls. She hath placed thee amongst her benevolent genii. Thy person is strengthened by all her formulæ of incantation. Thou shalt not be repulsed by Osiris on the day of his great festival of the 'Arm of the Gods.' I invoke their name that they may give thee the aliments of the other life, and that they may establish thy person in the middle of their sacred dwelling. At all times of appeal and of invocation thy heart doth

* Referring to the waters of the Nile, the return of which was announced by the rising of Sothis or Sirius.

† The deceased is here addressed as if he were Osiris himself.

follow thee on the waves of the stream ; where thou dost eat according to thy desire, for ever and ever.

The following was read by the author :—


“Monuments of the Reign of Tirhaka.” By S. Birch, D.C.L.







The paper contained an account of the historical monuments of Taharqa found in Egypt, and especially of an inscription, published by Le Vte. Jaques de Rougé, recording the fact of Taharqa having mounted the throne of Egypt in his twentieth year ; and it also gave an account of the inscriptions of Mentuemha, the petty king of Thebes and supporter of Taharqa, mentioned in the inscription of Thebes published by Mariette Pasha. The paper also contained a mention of some minor monuments of the same monarch, in different collections, illustrating his reign. Unfortunately they are few in number, but show that his sway in Egypt was sufficiently protracted to have left very permanent traces of his power.

The paper, besides, included a *résumé* of the history of Taharqa, as known from the Assyrian monuments, especially in connection with the annals of Assurbanipal, or Assurbanihabla, which contain the relation of the advance of the Assyrian forces as far as Meroe, after driving Tirhakah, or Taharqa, out of Egypt. This kingdom was governed at the time by chiefs of Nomes as Assyrian Viceroys, and they were temporarily subdued by Taharqa, with whom they made an alliance. The epoch of Tarheqa also is one of transition, foreign influences having by that time completely penetrated the country. The oldest demotic writing is of his reign ; and that he was master of the whole of Egypt is proved by the death of an Apis having occurred in it, and the age of Taharqa representing for the first time positive chronology. The history of this king has really been recently obtained from the monuments of Egypt and Assyria. Although the period is not, from an Egyptian monumental view, one of high importance, all evidence afforded from Egyptian sources is precious, as adding to the knowledge already possessed of an obscure period in Egyptian history.

Remarks were added by Rev. Canon St. Vincent Beechey, Rev. A. Löwy, Rev. Basil Cooper, Walter Morrison, Villiers Stuart, and Robert Cust.







The following paper was then read by the Secretary :—

“An Examination of the Ideograph .” By Robert Brown, Junr., F.S.A.

The author was of opinion that there were few more interesting Ideographs than the one under discussion, an archaic intensified variant of which is  After stating that the phonetic Akkadian values of the sign were, *mi*, *vi*, *gig*, and *ku*, and their Assyrian equivalents *tsalmu*, *eribu*, shade, (black,) sunset, with a further meaning, Akkadian *ge*, Assyrian, *musu*, night. The writer considered the rationale of the combination, in its pictorial aspect, and in so doing, illustrated what he thought existed in the cuneiform writing, *viz.*, pictorial representation is either (1) direct, *i.e.*, when an object is portrayed according to the sum of its physical characteristics, however roughly this may be done; or, (2) indirect or symbolic, *i.e.*, when an object is portrayed according to a protagonistic idea, or principle connected with it, *e.g.*, when the unit stands for “man.” A great number of Ideographs are necessarily based upon the latter principle. Mr. Brown also expressed the opinion that the form of any particular ideograph in ordinary late Assyrian is *not necessarily* a modification of any more archaic and more purely pictorial form, having the same signification. In the first instance the only principle adopted would be that of simple direct representation, more or less rude, but subsequently a number of forms may have been considered together and made to harmonize somewhat, in accordance with some further principle which founded itself on fact, would aid the memory to retain the ideographs. Each ideograph, moreover, would at first have but one decided meaning around which others more or less connected would spring up. The Ideograph in question was then divided, and the two divisions separately considered. Mr. Brown was of opinion that the second portion  represented the transit of light across the heaven from east to west, and in protesting against the alteration made by Mr. Houghton* in the position of the sign from  to  which he considers represents the vault of heaven, Mr. Brown thought that the sign  in connection with  indicated that the

* Trans. Soc. Bibl. Arch., Vol. VI., p. 475.


further passage westward of the solar rays is barred, and pointed to the underworld, "below," whither they must now descend. It was pointed out, that the sign appears to be used in many Ideographs, with a similar or derivative force. Some examples were given, and mythological points deduced from them.


Mr. Theo. G. Pinches thought that the derivation of the ideograph given by Mr. Brown could hardly be accepted. In seeking the original form of a cuneiform character, it is often necessary to turn it up on end (the characters  and  were quoted as examples). The sign  therefore, turned up on end, thus , shows, most likely, the image of the sun's disc sinking behind some object which obstructs his rays (). This explanation is also supported by the meanings of the character, which are: *eribu* "to descend," and *šalmu*, "darkness" (not *rays of light*), and, with the prefix for wood () , *šillu*, "protection" (both materially and metaphorically).*

Remarks were added by Rev. C. J. Ball, Rev. H. G. Tomkins, Rev. Josiah Miller, and the Secretary.

The following communication from Richard Cull, F.S.A., "On the Expression in Assyrian of the soft sound of the Hebrew *y*," was read:—

"On sait que l'écriture anarienne ne présente point de caractère, correspondant à l' *y*, et, dès lors, que le système graphique anarien ne peut reproduire cette articulation ; cependant, comme elle existait dans la langue, elle doit nécessairement avoir sa place dans la grammaire."†

", which appears to be etymologically equivalent to *y*, is arranged as *y*."‡

"*y*, e,  "§

These three passages should be studied in connection with their

* M. Terrien de la Couperie has since mentioned to me the Chinese character, which represents the sun descending, and has the values of *kek* and *mi*, implying a direct connection between the Chinese and Akkadian languages and mode of writing. (T. G. P.).

† Gram. Assyrienne, par M. Joachim Mènant, p. 208.

‡ Norris' Assyrian Dic. : Introduction.

§ Sayce's Assyrian Gram. (Bagster), p. 47.

respective contexts, in order to understand fully the doctrine of each author concerning the representative of *y* in Assyrian inscriptions.

Sir Henry Rawlinson established beyond controversy that the sign $\Sigma\Upsilon$, in *Pe-ain* verbs, which he cited, correspond to the *y* of the cognate Hebrew verbs. It has been proved that the phonetic value of $\Sigma\Upsilon$ is *e*. In syllabary 364,* the Akkadian $\Sigma\Upsilon\Upsilon\Upsilon$ is directed to be pronounced $\Sigma\Upsilon$: that is *e*; and that it signifies a house as written in the nominative case; thus:—

$\Sigma\Upsilon$. $\Sigma\Upsilon\Upsilon\Upsilon$. $\Sigma\Upsilon\Upsilon$ $\Sigma\Upsilon\Upsilon$ $\Sigma\Upsilon\Upsilon$ *Bitu*, a house.

The *y* occurs in Hebrew verbs in all places of the theme; thus it may be the first, second, or third radical, and may be pointed in each situation. The *y* in Hebrew phonetics is treated in one way by Jewish Hebrew scholars, and in another way by Christian Hebrew scholars. Professor Hurwitz says, “*y* generally (by Jews is) pronounced like *gn* at the beginning of words and syllables, and like *ng* at the end of them.”† Professor Hurwitz speaks of the present pronunciation of Hebrew by German Jews, and says nothing of the pronunciation of *y* by the ancient Jews, although he was familiar with the Septuagint, and with the Hebrew grammars both of ancient and modern authors. Christian Hebrew grammarians, from Schultens downwards, having compared the method of writing Hebrew proper names in Greek in the Septuagint, have accurately described and illustrated the two sounds of *y*.

In verifying the comparison of Sir Henry Rawlinson between the Assyrian $\Sigma\Upsilon$ and the Hebrew *y* of *Pe-ain* verbs, we have no concern with the modern pronunciation of the *y*, nor indeed with even the ancient pronunciation of either the Assyrian $\Sigma\Upsilon$, or the Hebrew *y*. He established the important fact that $\Sigma\Upsilon$ represents the *y* of Hebrew *Pe-ain* verbs, whatever the pronunciation may have been. He did not discuss the Assyrian verbs cognate with those Hebrew verbs in which *y* is the second radical, nor those in which it is the third.

M. Mènant says,‡ “On sait que l'écriture anarienne ne présente point de caractère correspondant à l' *y*, et, dès lors, que le système

* W. A. I., Vol. II., p. 2.

† Heb. Gram., p. 8.

‡ Gram. p. 208.

graphique anarien ne peut reproduire cette articulation." M. Ménant rejects the identification of 𐤠𐤢 with y , in *Pe-ain* verbs.

In the Hebrew verb שמע (*shama y*), "He heard," the y is the third radical of the root, and in the Assyrian cognate is represented by the sign 𐤠𐤢 , as in the word 𐤠𐤢𐤠 𐤠𐤢 (*ashme, 𐤠𐤢*), "I heard" (Assurbanipal, 3—30, W.A.I. III., pl. 19).

In the Hebrew verb לעל , He ruled, y is the second or middle radical of the root, and in the Assyrian cognate is represented by the sign 𐤠𐤢 , as in the word 𐤠𐤢𐤠𐤢 𐤠𐤢 𐤠𐤢 (*libi elu*), "may they rule." (Nebuchadnezzar. W. A. I., Vol. I., p. 66, col. 3, line 59.)

The evidence adduced by Sir Henry Rawlinson proves that the y of Hebrew *Pe-ain* verbs is represented by 𐤠𐤢 in Assyrian *Pe-ain* verbs; and the evidence of the above two examples proves that 𐤠𐤢 represents the Hebrew y both as a second and third radical. Hebrew scholars know that y is a consonant, whether it have the hard guttural, as in גמור , *Gomorrhah*, or the soft vowel sound as in עלי , *Eli*. And Assyrian students ought to bear in mind that the 𐤠𐤢 is a consonant, although it has the vowel sound, as in the word 𐤠𐤢𐤠𐤢 , *ebir*.

The grammarians are silent as to the representation of the vowel E by 𐤠𐤢 , when the character cannot represent the y . The word *Agu*, "a crown," is written 𐤠𐤢𐤠𐤢 𐤠𐤢𐤠𐤢 , *a-gu-u*,* and 𐤠𐤢𐤠𐤢 𐤠𐤢𐤠𐤢 𐤠𐤢𐤠𐤢 , *a-gi-e†*, whether it expresses the second case of the noun as taught by Dr. Hincks, or the plural as stated by Mr. Norris, is of no importance to the question upon which all are agreed, that the 𐤠𐤢 simply expresses the vowel *e*. It cannot in this, and a thousand other similar examples, represent the y . The accepted view is that the 𐤠𐤢 indicates that 𐤠𐤢𐤠𐤢 , instead of being pronounced, as is usual, *gi*, is to be pronounced *ge*, and made long.

The loss of 𐤠𐤢 as the representative of y may be noticed,




* Legend of Ishtar, W. A. I., Vol. IV., p. 31, col. 2, l. 45.

† Tiglath Pileser, 1-5. W. A. I., Vol. I., p. 9.

especially as such loss occurs in both Hebrew and Biblical Chaldee. The substantive בַּל , *Baal*, in Isaiah xli., 1, is written בַּל , and also in Jeremiah 1, 2; li, 44. In Biblical Chaldee the word is pointed בַּל (Ezra iv., 8). In both cases it is easy to infer the steps by which the ב was lost, first in the spoken and afterwards in the written word. In Assyrian the monogram 𐎶𐎵 is commonly written, but the word is also written phonetically, sometimes with the 𐎶𐎵 , but oftener without it, thus: 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 *bi-e-le-a*, "My lords," the first 𐎶𐎵 is the soft ב , the second is simply the vowel e , a plural sign. (Neb. : W. A. I., Vol. I., p. 65, col. 2, 41.) In the abstract nouns, also both forms appear in the East India House slab 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *bi-e-lut*, and 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 . (W. A. I., cols. 1-10, and 9-59.) And the feminine nouns are written in both ways, as 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *bi-e-lit* (Neb. : W. A. I., Vol. I., p. 65, col. 2, 52), and 𐎶𐎵 𐎶𐎵 𐎶𐎵 𐎶𐎵 , *bi-lat*, "a lady." (*Ibidem*, p. 70, col. 3, 22.)




Proper names consisting of two or more elements, one of which is the name of a god, occur frequently in the inscriptions. In W. A. I., vol. 2, p. 64, the page is filled with lists of proper names, in which the first element is that of some god, not written phonetically, but in monograms. The name *Baal* is so written 𐎶𐎵 . The name *Baladan*, which is so often found in the cuneiform inscriptions, appears in Hebrew, 2 Kings, 20-12, בַּלְדַּן ; and doubtless, accurately, represents the Babylonian pronunciation. It will be noticed that the בַּל of Isaiah, as an element, is shortened to בַּל .




The sign 𐎶𐎵 occurs as a verbal monogram also, as in Assurnazir-pal, 1-36, W. A. I., vol. 1, p. 17, and which is shewn by a variant to represent 𐎶𐎵 𐎶𐎵 𐎶𐎵 *ipilu*, "He has ruled." Now a native educated Assyrian from the sign 𐎶𐎵 in that context would supply the required part of the verb, and at once read *ipilu*. It will be observed that the consonant 𐎶𐎵 is utterly lost in this example, as it is generally in this verb.

The Hebrew  "a decree," is the same form as , and is of frequent occurrence in Assyrian, where it appears, as Mr. Norris states, to have all the senses of its Hebrew and Chaldee cognates. The orthography too, like that of *Baal* in Assyrian is similarly varied, by the presence, or the absence of the , as Mr. Norris remarks, (Dic., p. 102), representing the *y*.

   *ti-e-mu*, "information."

   *ta-mu*, "information."

Assur-nazir-pal says,—“while in Kummuhî I was stationed, they brought news (  ) to me,”—(W. A. I., vol. I., p. 18, line 74). A similar phrase occurs several times in his inscription, with the same orthography of the word.

Shalmaneser, in a similar passage, says,—“while in the city of Kalah I was stationed, they brought news (  ) to me.”—Mr. Layard's inscriptions, p. 95, line 147. There is no lack of examples of this diverse orthography.

THE NEXT MEETING OF THE SOCIETY will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, June 1st, 1880, at 8.30 p.m., when the following papers will be read :—

- I. “The site of the Temples of the Jews.” By Lieutenant-Colonel Warren, R.E.
- II. “The Papyrus of Bek-en-Amen in the Municipal Museum of Bologna.” By Professor Giovanni Kminek-Szedlo.

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION, 1879-80.

Eighth Meeting, 1st June, 1880.

WALTER MORRISON, ESQ., VICE-PRESIDENT,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society of London :—Proceedings ; Vol. XXX., No. 202, 8vo. London, 1880.

From the Royal Geographical Society :—Proceedings and monthly record of Geography ; Vol. II., No. 6. 8vo. London, June, 1880.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal ; Vol. XII., Part 2. 8vo. London, April, 1880.

From the Geological Society :—The Quarterly Journal, Vol. XXXVI., Part 2. London, May 1st, 1880.

From the Author, Valdemar Schmidt :—Omrids af Syriens Historie oedtiden efter ikke-bibelske kilder. 2 Vols. 8vo. Copenhagen, 1872.

Textes Hiéroglyphiques inscrits sur pierre, tirés du Musée de Copenhague. Traduits par Valdemar Schmidt. 4to. Copenhagen, 1879.

Twelve lithographic plates of various stelæ and other monuments, to which explanations and translations are added.

[No. XVI.]

From the Author :—The Religion and Mythology of the Aryans of Northern Europe, by Robert Brown, Junr., F.S.A. 8vo. London, 1880.

Reprinted from the Journal of Transactions of the Victoria Institute.

From the Author :—Hittites in America. By John Campbell, M.A.

Reprinted from the Canadian Naturalist, Vol. IX. No. 5.

The following were nominated by the Council for election at the special meeting on July 6th :—

J. Rogers Herbert, R.A., Kilburn, N.W.

Rev. Dr. J. L. Porter, President Queen's College, Belfast.

Samuel Shaw, Andover, Hants.

Lieut.-Colonel Charles Warren, R.E., Chatham.

The following were elected Members of the Society, having been nominated on May 4th :—

Rev. E. B. Birks, M.A., Trinity Coll., Cambridge.

Colonel Bravo, Hyde Park Square.

F. W. Henstock, M.A., Kensington, S.W.

To be added to the list of subscribers :—

The University Library, Aberdeen.

From William Simpson :—Water Colour Drawing of Robinson's Arch, Jerusalem.

From Thomas Stainton :—Engraving of Jerusalem.

Special thanks were awarded to Mr. Simpson for his presentation to the Society.

The following communication was read by the author :—

“The site of the Temples of the Jews.” By Lieutenant-Colonel Warren, R.E.

The writer stated that, in his opinion, the explorations at Jerusalem tended to confirm the authenticity of the traditional sites of the Holy Sepulchre and Temple of the Jews, and have completely overthrown the theory advanced by Mr. Fergusson that the dome of the rock covers the Holy Sepulchre. He first showed that the Zion to which the

ark of the Lord was brought by King David was a totally distinct hill from Moriah on which the Temple of Solomon was built, and pointed out that the confusion existing in the minds of many on the subject arises from the fact that, of the principal poetical works, the psalms, referring specially to Zion, were composed by David during the period that Zion was the Holy Hill, while the psalms written after the building of the Temple only refer to Zion in parallelisms.

He then pointed out that of the three hills on which Jerusalem is built, there is a general concurrence between the Bible, Josephus and Maccabees that Moriah the temple mount is that to the east, that to the south-west is the upper city of Josephus, and that to the north-west is the Akra, formerly the city of David (Zion), which was cut down by the Maccabees to prevent it dominating the Temple.

He then spoke of the stupendous walls by which the sides of the Temple mount are begirt, and shows that the west, south, and east walls as far as, and together with, the northern edge of the dome of the rock platform, indicate the limits of the Temple courts of Herod; the large marginal drafted stones of which form the actual walls that existed or were built in his day. These walls were examined in detail, the general results of the excavations described, and it was shown that they accord with the historical account.

It was then shown that the threshing floor of Araunah, the Jebusite, was at the top of the hill of Moriah; and historical evidence was brought forward proving that the temple was on the top of the hill, the position of the temple was indicated, and it was shown that the local indications in favour of this position over all others are numerous. Plans illustrating the subject were exhibited.

In conclusion the writer referred to a recent paper of Col. Wilson, on the masonry of the noble sanctuary, and pointed out the inconsistencies which exist in his conclusions, and that while asserting that the larger marginal drafted stones are to be referred to one epoch, he makes that epoch extend for 1,000 years, from the time of Nehemiah to Justinian, and proposes that the heaviest and best masonry in the Sanctuary was erected by the latter.

Remarks were added by Rev. A. Löwy, R. Cust, H. H. Howorth, F.S.A., W. Simpson, R. Cull, F.S.A., Col. Warren, and the Chairman.

The following communication was read by the Secretary :—

The Papyrus of Bek-en-Amen, preserved in the Municipal Museum of Bologna. By Professor Giovanni Kminek-Szedlo.

The manuscript, especially curious, as a specimen of the epistolary style of the age of the Ramessides, measures 46 centimetres in length, and 10 cent. in width. It is well written, in 27 lines of the hieratic character. Marks still remain to show that it must have been twenty-five times rolled up, and then bent in two. The address was written on the outer fold; the seal bears the words : *zēbā-t-em Xet.*

The following is the subject matter of the letter :—The Scribe of the Table of Offerings, called Bek-en-Amen, begs his father, the prophet Rameses, to give him information about a Syrian slave named Naquarii, who had run away from his master. Bek-en-Amen having been instructed to find him, and to examine the case, says he applied to several people for his assistance, but having not obtained a satisfactory result, he had him traced with another fugitive slave. Some interesting arrangements are mentioned in the letter; about the work in the fields, the crop of wheat, &c. Many towns are referred to, upon which, and other matter in the letter, remarks were made by the writer.

The date of the letter he fixed as being in the reign of Mer-en-ptah I. c. B.C. 1296.

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- I. The Hittite Monuments, by Professor A. H. Sayce, M.A.
- II. On the common origin of the Akkadian and Chinese writing.
By M. Terrien de Lacouperie.
- III. A Contract Tablet of the 17th year of Nabonidus. By Rev. J. N. Strassmaier, S. J.
- IV. Remarks on the Form and Function of the Infinitive Mood in the Assyrian Language. By Richard Cull, F.S.A.

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Walter Morrison ...	20	0	0
Sir Charles Nicholson, Bart....	2	2	0
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John E. H. Peyton ...	2	2	0
W. H. Rylands, F.S.A. (<i>Secretary</i>) ...	5	0	0
Rev. A. H. Sayce, M.A. ...	5	0	0
Joseph Sidebotham, F.S.A., &c. ...	20	0	0
Erasmus Wilson, F.R.S. ...	5	5	0

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TENTH SESSION, 1879-80.

Ninth [Special] Meeting, 6th July, 1880.

SAMUEL BIRCH, ESQ., PRESIDENT, D.C.L., LL.D., &c.

IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society ;—Proceedings ; Vol. XXX. No. 204. 8vo. London, 1880.

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography ; Vol. II., No. 7. 8vo. London, July, 1880.

From the Society :—The Publications of the Missouri Historical Society. No. 1. 8vo. 1880.

From the Author :—L'Inscription de Bavian, Texte, Traduction et Commentaire Philologique, etc., par H. Pognon. Seconde Partie, 8vo. Paris, 1880.

No. 42 of the Bibliothèque de l'Ecole des Hautes Études, containing the Appendices and Glossaries :—Sur le second aoriste Assyrien ; Sur les noms géographiques contenus dans l'inscription de Bavian. Glossaire des idéogrammes ; Glossaire des mots écrits phonétiquement.

[No. XVII.]

From the Editor :—Assyrian Texts, being extracts from the Annals of Shalmaneser II., Sennacherib, and Assurbanipal, with philological notes, by Ernest A. Budge, M.R.A.S. 4to. London, 1880.

From the Author :—The Mystery of the Bible Dates solved by the Great Pyramid. By William Rowbottom. 8vo. London, 1877.

The following were nominated by special order of the Council, and elected Members of the Society :—

Major Palma di Cesnola, West End, N.W.

Charles G. Maylard, 1, Lingfield Road, Wimbledon.

William Ransom, Hitchin, Herts.

Thomas F. Richardson, Leadenhall Street, E.C.

The following were elected Members of the Society, having been nominated on June 1st.

J. Rogers Herbert, R.A., Kilburn; N.W.

Rev. Dr. J. L. Porter, President Queen's College, Belfast.

Samuel Shaw, Andover, Hants.

Lieut.-Col. Charles Warren, R.E., Chatham.

The following communication was read by the Author :—

The Hittite Monuments, By Professor A. H. Sayce, M.A.

In referring to a previous paper communicated to the Society, and printed in the Transactions (Vol. V., p.p. 22-32), in which it was suggested that the so-called Hamathite inscriptions ought rather to be termed Hittite, and that the hieroglyphics in which they were written were of Hittite invention, and that the existence of these inscriptions indicated an early connection between the city of Carchemish and the Hittite people; it was now pointed out by Mr. Sayce that his suggestions had been abundantly proved, and that for the future the monuments in question must be spoken of as Hittite, and not Hamathite.

The various inscriptions known were then referred to, and the sculptures noticed by Texier, Hamilton, and Perrot in different parts of Asia Minor were considered. These bear some resemblance to Egyptian art on the one side, and still more to Assyrian art on the other, but yet have a very marked and peculiar character of their own. What made the matter the more interesting, was that there

were also certain elements of Greek art, which could not be derived from a Phœnician source, but could be traced back to this peculiar art of Asia Minor. Those particularly referred to were found carved on the rocks at Boghaz Keui and Eyuk, &c., &c., and above all at Karabel, on the old road between Ephesus and Sardes. The latter, the author had carefully examined last autumn, and were he thought of special importance as proving that Hittite influence and culture once penetrated as far as the shores of the *Ægean*. The characteristics of the art which was considered to be Hittite, comparing the points of costume and forms represented in the hieroglyphics with similar objects of other ancient nations was described, and the historical notices of the nation on ancient monuments referred to.

The various Hittite monuments known were described, and the hieroglyphic names of various gods and goddesses from the sculptures at Boghaz Keui, Hamath, Aleppo, Carchemish, &c., considered. The divinities appear to all have their appropriate symbols, and Hittite characters are attached to each of them, evidently expressing their names. Each group of characters begins with the same hieroglyphic, which it was considered must therefore be the determinative prefix of divinity. This character, owing to an apparent resemblance to the Egyptian determinative for *country*, had been formerly supposed by Mr. Sayce to denote a *city*. He now, however, traced its origin to the winged solar disc, and pointed out the various forms in which the two symbols appear on the monuments, which he urged, showed at once that this must have been the case. The probable names and identification of some of the Hittite gods were next discussed.

From squeezes taken from the sculpture at Karabel, the author had, he considered, proved the monument to be of Hittite origin, as he found that duplicates of the characters engraved upon it were amongst those on the stones from Carchemish and Hamath. The second pseudo-Sesostris he also took to be of Hittite origin, being little more than a reversed copy of the first, both set up by this nation as visible signs of empire. The inscriptions themselves were next considered, some of which, such as the tip-tilted boot, or the head crowned with the Hittite tiara, prove that they could not have been derived from a foreign source. The simplification of many of the characters into what may be termed hieratic types may be traced. While the characters found on the Hittite monuments of Asia Minor

agree with those of Carchemish, the characters found in the inscriptions of Hamath and the seal impressions from the palace of Sennacherib are considerably simplified. The more difficult heiroglyphics, such as the heads of animals, have been replaced by conventional groups of lines, and the tendency has been to substitute straight lines for curves. Mr. Sayce expressed the opinion that a large number of the characters were simple ideographs, of which examples were given with suggested meanings. The opinion expressed in the paper already referred to, that the Kypriote syllabary was derived from the Hittite heiroglyphics was considered at length. Mr. Sayce stated that, although he had at one time withdrawn this theory, having been converted to the view of Dr. Deecke, who found the origin of the Kypriote characters in the Cuneiform syllabary of Nineveh, the fresh materials which had accumulated during the last three years had made him return to his old suggestion.

An appendix was added to the paper of the Hittite names mentioned in the Old Testament, and the Egyptian and Assyrian inscriptions.

Mr. Sayce read a letter from Mr. W. St. C. Boscawen, and exhibited some rough sketches of Hittite monuments taken by him.

Remarks were added by Canon St. Vincent Beechey, Richard Cull, F.S.A., G. Bertin, Hyde Clarke, Rev. A. Löwy, J. Park Harrison, Rev. Nathan, and Rev. Basil Cooper.

The reading of a communication from M. Terrien de Lacouperie, on the common origin of the Akkadian and Chinese writing was postponed.

The Rev. J. N. Strassmaier communicated the translation of a contract tablet of the 17th year of Nabonidus.

This tablet, which is in the collection of the Louvre, is marked M N B. 1133, and contains rather an unusual form of contract. The following is the translation :—

“ 11 manas 18 drachmas of silver, a deposit, sealed and assured, the price of the house of Belimanni, the son of Musezib-Bel, son of Da-Marduk, which Bel-ahe-iddin, the son of Marduk-zir-ibni, son of Egibi, buys ; and this sum of money, 11 manas, 18 drachmas of silver is entrusted to Nabu-ahe-iddin, son of Egibi. The owner of

the house will remain in possession as long as Bel-aḥe-iddin the purchaser of the house, whose son is dead, does not actually take possession of the house for this deposit (the option shall last) for four years.

After the death of Bel-aḥe-iddin and Nabu-aḥe-iddin, to whom the deposit is entrusted, Bel-rimanni (shall receive) his deposit. Itti-Marduk-balaṭ, the son of Nabu-aḥe-iddin (shall repay) it, but if he, the actual holder, does not give back nor render the deposit, they shall bring him before the tribunal of the chief magistrate and judges, to Zirya, the intendant (?) of the temple Saggal, and he will say thus :—The inheritance of the property, including the deposit, belongs to his (*i.e.* the testator's) son ; Zirya will decide, that he does not know the kind of inheritance of the testator's property nor about the right of taking possession of it, as if the deposit would belong to the son, Itti-Marduk-balaṭ will render it with his seal in presence of Kiribtu, the magistrate, Edir-Bel, the magistrate, Nirgal-aḥ-uṣur and Zikir-ukin, the judges, and will give it to Bel-rimanni.

Da-Marduk, the scribe, son of Banu-sin-ulu. The Royal City of Babylon, in the month Elul, the 5th day, the 17th year of Nabonidus, king of Babylon.

The seal of Nirgal-aḥ-uṣur, the judge ; the seal of Zikir-ukin, the judge ; the seal of Kiribtu ; the seal of Edir-Bel, the magistrate."

A Paper by Richard Cull, F.S.A.—Remarks on the Form and Function of the Infinitive Mood in the Assyrian language was taken as read.

Thanks were returned for these communications.



FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to
NO. 11, HART STREET, BLOOMSBURY, W.C.,
a special fund has been formed for the alteration and extension of
the Society's Library.

The following subscriptions have already been received by the
Secretary. Further amounts subscribed will be duly acknowledged
in the Proceedings :—

	£	s.	d.
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Erasmus Wilson, F.R.S.	5	5	0

ERRATA.

Transactions, Vol. VII., Part I.

- P. 92, l. 12, *for* upon *read* by.
 P. 105, l. 2, „ kis-ā-te „ kisā-te.
 P. 105, l. 2, „ IRIŞ-te „ IRŞI-te.
 P. 118, l. 3, „ 157 „ 175.
 P. 155, l. 13, „ tiduki „ niqi.
 P. 155, l. 14, „ warriors „ sacrifice.
 P. 156, l. 20, „ sibu'u „ 'sabitū.
 P. 157, after the words *plantation* sammu and tisa, *insert* (?).
 P. 158, l. 17, *for* khansa *read* khansu.
 P. 158, l. 26, „ salsu „ salsat.
 P. 160 & 161, after all the transcribed numbers, *insert* (?).
 P. 163, l. 23, *for* ilanu *read* ilani.
 P. 164, l. 11, „ „ „ „
 P. 165, l. 5, „ raised „ proclaimed.
 P. 166, l. 5, „ upakhkhir „ upakhkhiru.
 P. 166, l. 14, „ salistu „ salsai.
 P. 174, l. 6 from bottom, *for* done *read* down.

NOTE.—The Library and the Offices will be closed during the vacation, from the present date to the end of August.

Vol. VII., Part I. being the first part of the Transactions for the current year, has been issued to members not in arrear of their subscriptions. Members not having received their copies are requested to apply to the Secretary, 11, Hart Street, Bloomsbury, W.C.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

NOVEMBER, 1880,

TO

JUNE, 1881.

PUBLISHED AT
THE OFFICES OF THE SOCIETY.
11, HART STREET, BLOOMSBURY, W.C.

1881.

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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

ELEVENTH SESSION, 1880-81.

First Meeting, 2nd November, 1880.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Society of Antiquaries of London :—The Proceedings, Second Series ; Vol. VIII. No. 3, 8vo. London, 1880.

List of Members on the 3rd June, 1880.

From the Society :—Mémoires de la Société Royale des Antiquaires du Nord. Nouvelle Série. 8vo. Copenhagen, 1878-79.

From the Royal Asiatic Society of Great Britain and Ireland :—The Journal. New Series ; Vol. XII., Part 3. 8vo. London, July, 1880.

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. II., 8vo. Nos. 8, 9, and 10, August, September, and October, 1880.

[No. XVIII.]

From the Geological Society :—The Quarterly Journal ; Vol. XXXVI., Part 3, No. 143. 8vo. London, August 2nd, 1880.

From the Anthropological Institute of Great Britain and Ireland :—The Journal ; Vol. IX., No. 4, 8vo. London, May, 1880.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal ; Vol. XXXVI. Nos. 146, 147. 8vo. London, 1880.

From the Palestine Exploration Fund :—Quarterly Statement, July, 1880. 8vo. London.

From the Secretary of State for India :—The sacred Books of the East ; Edited by F. Max Müller. 3 vols. 8vo. Oxford, 1880.

Vol. IV.—The Zend-Avesta. Part I. The Vendidad. Translated by James Darmesteter.

Vol. V.—Pahlavi Texts, translated by E. W. West. Part I., containing The Bundahis, Bahman Yast, and Shâyast lâ-shâyast.

Vol. VII.—The Institutes of Vishnu. Translated by Julius Jolly.

The Seventeenth and Eighteenth Annual Reports of the Free Libraries Committee, Birmingham, for 1878 and 1879. 8vo. Birmingham, 1880.

The American Antiquarian, a quarterly journal devoted to Early American History, Ethnology, and Archæology. Vol. II., No. 4, April, May, June. 8vo. Chicago, 1880.

From the Publishers :—Messrs. Cassell, Petter, Galpin & Co. ; Egypt : Descriptive, Historical and Picturesque. By Professor G. Ebers. Translated by Clara Bell, with Introduction and Notes by S. Birch, D.C.L., LL.D., F.S.A., &c. Part I. 4to. London, October, 1880.

From the Editor :—The Museum of Classical Antiquities, being a series of Essays on Ancient Art. Edited by Edward Falkener. New edition complete in one Volume. 8vo. London, 1860.

From Walter Morrison :—Voyage dans la Basse et la Haute Egypte pendant les campagnes du Général Bonaparte ; par Vivant Denon. 2 vols. Large Folio, Text and Plates. Paris, 1802.

From the Editor :—The Manners and Customs of the Ancient Egyptians. By Sir J. Gardner Wilkinson, D.C.L., &c. A New Edition, Revised and Corrected by Samuel Birch, D.C.L., LL.D. 3 Vols. 8vo. London, 1878.

From the Author :—Kitâb-al-Fark von Alasmai't, nach einer Wiener handschrift herausgegeben und mit noten versehen. Von Dr. David Heinrich Müller. 8vo. Wien, 1876.

Sudarabische Studien. Von Dr. David Heinrich Müller. 8vo. Wien, 1877.

From the Author :—Bericht über die ergebnisse einer zu wissenschaftlichen zwecken mit unterstützung der Kais. Akademie der Wissenschaften unternommenen reise nach Constantinopel. Von Dr. David Heinrich Müller. 8vo. Wien, 1878.

From the Author :—Die Burgen und Schlösser Sudarabiens nach dem Iklil des Hamdânî. Von Dr. David Heinrich Müller, Erstes heft. 8vo. Wien, 1879.

Four papers reprinted from the Transactions of the Kais. Akademie der Wissenschaften, Nos. 83, 86, 90, 94.

From the Author :—Les Hébreux en Égypte, d'après les travaux modernes. Par Ed. Drouin. 8vo. Meaux, 1880.

Mémoire lu à la Sèance publique de la Société d'Archéologie, Science, Lettres et Arts, du departement de Seine et Marne.

From the Author :—Le Mythe de Pygmalion et le dieu Pygmée. Par M. Philippe Berger. 8vo. Paris, 1880.

Extrait des Comptes Rendus de l'Académie des Inscriptions et Belles Lettres.

From the Author :—Gethsemane and Sinai. By W. J. Belt, M.A., F.S.A., &c. 4to. London, 1880. [Poem.]

The following have been purchased by the Council for the Library of the Society :—

Mémoire sur les Rapports de l'Égypte et de l'Assyrie dans l'Antiquité, éclaircis par l'étude des textes Cunéiformes. Par M. Jules Oppert. 4to. 1869.

Zur Kritik der Inschriften Tiglath-Pileser's II., des Asarhaddon und des Asurbanipal. Von Eb. Schrader. 4to. Berlin, 1880. Aus den Abhandlungen der Königl. Akademie der Wissenschaften zu Berlin, 1879. 4to.

Nineveh and Persepolis:—An Historical Sketch of Ancient Assyria and Persia, &c. By W. S. W. Vaux, M.A. 8vo. London, 1850.

Erläuterung der babylonischen Keilinschriften aus Behistun vom Dr. G. F. Grotefend. 4to. Göttingen, 1853.

Erläuterung einer Inschrift des letzten assyrisch-babylonischen Königs aus Nimrud. Vom Dr. Georg Friedrich Grotefend. 4to. Hannover, 1853.

Die Grabschrift des Darius zu Nakschi Rustam erläutert von Dr. Ferdinand Hitzig. 8vo. Zürich, 1847.

Sprache und Sprachen Assyriens. Von Dr. Ferdinand Hitzig. 8vo. Leipzig, 1871.

The following were nominated for election at the next meeting on December 7th:—

Dr. Henry Bischoff, Aleppo.

Rev. William Brock, Manner's Road, Hampstead.

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Lady Olivia Stratford, 22, Sutherland Gardens, Paddington

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Rev. C. G. Knox Gillespie, Schiekade 139, Rotterdam.

Joseph Offord, 33, Ladbroke Road, Notting Hill, W.

Miss Wallace-Dunlop, 5, Connaught Square, Hyde Park, W.

To be added to the list of Subscribers:—

The Library of the Western Theological Seminary, Penn., U.S.A.

The following communication was read:—











The Bilingual Hittite and Cuneiform Inscription of Tarkondêmos. By A. H. Sayce, M.A.

Dr. Mordtmann, who appears to have been the first to describe the boss bearing the inscription of Tarkondêmos, writing in 1862, tells us that at that time it was in the possession of M. Alexander Jovanoff, the numismatist of Constantinople, who had obtained it at Smyrna. Made of silver, circular in form, like half an orange, he


thought it must have served as the knob of a staff or dagger. The measurements, he adds, are $16\frac{1}{3}$ "English lines" in diameter, $4\frac{1}{3}$ "lines" in height, and very thin. The outer surface was divided into two fields, the inner and larger of which had the figure of a warrior standing erect in the centre, holding a spear in the left hand, and pressing the right against his breast. He was enclosed in a tunic, over which a fringed cloak was thrown; a close-fitting cap was on his head, boots with turned-up ends on the feet, a dirk, or dagger in the belt, and the legs bare; on each side of the figure was a series of "symbols." Dr. Mordtmann then describes the symbols, and, with other explanations, mentions that the obelisks are a close copy of the curious shafts of rock which rise from the ground in the volcanic district west of Cæsarea and Cappadocia.

Mr. Sayce, having come across this description, and recognized the Hittite character of the object, with some difficulty found the periodical in which the copy of it appeared, but his doubts as to its authenticity were not satisfied until he had compared Mordtmann's plate with a cast taken at Constantinople twenty years ago by M. F. Lenormant, from the original boss, and another from the electrotype in the British Museum. This comparison at once satisfied him that the copy we possess is as good as the original itself.

The cuneiform legend he read as follows :—

D.P. Tar - rik — Tim - me 'sar mat Er - me - e.
 Tarrik Timme King of the country of Ermê.

Mr. Sayce was of opinion that the forms of the characters must be referred to the age of Sargon. The last character having, for instance, the archaising form similar to that found on the stele of that monarch discovered in Kypros; the ideograph used to denote *king* belongs to the same period; and the third character which ought to be  has been slightly changed in form. This date, he was of opinion, would well agree with historical probabilities. It was in the time of Sargon that Assyrian culture first gained a permanent footing in the west, while the overthrow of Carchemish and the last relics of Hittite power in B.C. 717 would, he thought, naturally lead to the disuse of the Hittite mode of writing and the spread of the cuneiform characters employed by the Assyrian conquerors.

The name of the king was compared by Dr. Mordtmann with that of the Kilikian King *Ταρκονδίμοτος* and his son of the same name. This name is found on coins, and also mentioned by various ancient authors. Mr. Sayce, after having discussed the probable area of country ruled over by Tarkondemos, in his analysis of the Hittite characters which surround the figure in the centre of the boss, explained them thus:—The inscription is in accordance with the usual *boustrophedon* manner of writing, commencing at the top on the right side, between the spear and the shoulder of the figure; the obelisk-like character between the spear and the lower part of the figure coming next, and then re-commencing outside the spear from the bottom of the boss the artist worked upwards from below, consequently the four vertical lines, as Mordtmann called them, will be the last character in the legend. We should further expect that the royal name would be included in the space between the spear and shoulder, where the characters come as it were out of the mouth of the figure, while the character enclosed between the legs and the lower part of the spear would denote Kingly title in this case; what Mordtmann terms “an obelisk,” would be the ideograph for *King*; the double obelisk signifying country. This assignment of characters agreed, in the opinion of Mr. Sayce, with similar ones to be found on the inscriptions from Jerablus and Hamath. Taking the identification of the above two characters as correct, the remaining ones presented little difficulty. The two hieroglyphs which precede the ideograph of *King* must contain the royal name read from top to bottom, consequently the animal's head is *Tarku*, or *Tarrik*, the next character *timme*, the character which follows the double obelisk being *er*, and the two sets of two slightly inclined lines *me*. The side stroke following the last of these characters, also found in other inscriptions, Mr. Sayce thought appeared to denote the end of a sentence or paragraph. Much interesting and valuable information with comparisons was added on the various hieroglyphics, and also the position of the Hittites in the ancient world.

Thomas Tyler, M.A., read a paper on “The Inscription of Tarkutimme, and the Monuments from Jerablus, in the British Museum.”

With regard to the Assyrian part of the inscription of Tarkutimme, Mr. Tyler called attention to the unusual form of some of the



SILVER BOSS BEARING THE NAME OF TARKONDĒMOS.

characters, and gave as the probably true rendering, "Tarkutimme, King of the country of Zume."

The inner inscription he thought might, at least provisionally, be called Hittite. The characters on the left side of the King afforded the surest guidance in decipherment, on account of the greater space, and the division made by the king's arm and spear. The two characters above the arm denoted the name "Tarkutimme," and the tall cone immediately beneath signified "king." In accordance with the *boustrophedon* manner of writing followed in the Hittite inscriptions, the remaining characters would have to be read from below upwards; and thus the character to be taken immediately after the tall cone or "king" would be the double cone, which, in Mr. Tyler's view, meant, not "country," but "men" or "people." The character next above the double cone he regarded as an ideograph of the country Zume, the three projections denoting mountains. The two last characters (both in the same line) were the numerals 2 (II) and 100 (I┐), the latter, with its phonetic value, *me*, being borrowed from the Assyrian. The two numerals, taken phonetically (not as numbers) would be read *Zu-me*, the name of the country represented by the ideograph beneath. The Hittite inscription was, in fact, in the main, ideographic, the phonetic element being supplementary.

Of the two inscriptions from Jerablus, in the British Museum, the longer was regarded as the more ancient. The probable meaning of several symbols was illustrated; and a group in the second line of the inscription was taken as denoting the surrender of spoils to a Hittite monarch. Attention was called to symbols formed by the legs of deer strangely contorted, and also to the frequency with which, variously modified, the apparatus used in the East for raising water is depicted. The probable symbol of Carchemish, or the ancient city on the site of Jerablus, was pointed out.

Passing to the second or statue inscription from Jerablus, Mr. Tyler applied the conclusions he had drawn from the inscription of Tarkutimme to the decipherment of a group of symbols in the first line, consisting of three cones, two heads of animals, and other characters. He considered that there were strong grounds for the opinion that the Zuzim mentioned in Gen. xiv. 5, were indicated,—in fact, that the whole inscription was a record of one or more

campaigns against this people. The geographical position of the Zuzim was adverted to as rendering likely a hostile raid on their territory from a city on the site of Jerablus.

The affinities of the Hittite language were as yet doubtful. There were, however, in the Bible Hittite proper names which appeared to be Semitic or even Hebrew. The decipherment of the Hittite inscriptions was as yet only in its initial stage; and, to a considerable extent, the modes of research employed must be tentative, and the results attained, provisional.

Mr. Hyde Clarke thought the best thanks of everyone were due to the Rev. A. H. Sayce and Mr. Tyler for the labour they had gone through, but he still adhered to his own interpretation. At the same time he was of opinion that more material was really required, and it would be better if there was a little less imagination and conjecture. There were various symbols to be found on the autonomous coins of Asia Minor, &c., and he had been led to ask if these bore any relation to the names of towns, *i.e.*, do the names of towns bear any relation to a previous language? There are, he stated, a large number of instances in which the names of towns agree with the animals' heads and other symbols upon the coins. This he thought made it possible to attach to these symbols in the inscriptions their proper meaning. He accepted the symbol suggested by Mr. Rylands for King.









Rev. W. Wright said that as he was the first, in 1872, to make casts of the Hamath stones, and to suggest that the inscriptions were Hittite remains, he felt a great interest in everything connected with them. These casts had been preserved in the British Museum since 1873, when they arrived in England, and the duplicate copies belonging to the Palestine Exploration Fund were in the South Kensington Museum. When sending home the casts, he had proposed to call the inscriptions "Hittite," but no one would entertain his theory, and it was not without difficulty that he obtained publicity for his article on the subject. In the year 1874 it was published in the "British and Foreign Evangelical Review." He would beg to suggest to gentlemen dealing with this subject to let the Hittite theory remain a theory until proved, and in the present state of our knowledge of the subject not to use such confident assertions as "quite sure" and "perfectly certain." He

was thankful to those who were moving in the matter, for although the duplicate casts had now been in this country for about seven years, and at least one of the stones had been known since the journey of Burckhardt in 1812, little interest had been shown in them, and nothing had been done to place students in possession of good copies. He would ask if it was the intention of the Society, now that the interest was again revived, to do anything in the matter. Mr. Wright added that the district of Hammath was as yet almost unexplored, that half of one of the inscriptions he had sent home was missing, and doubtless there were many more, and that there were other sculptures and stones thereabouts which might prove of the greatest value if copied.

















Mr. W. H. Rylands, in reply to the Rev. W. Wright, stated that the two inscriptions from Jerablus had been photographed, with the other fragments in the British Museum, and it was the intention of the Society to publish them in a future part in the form of autotype plates. He had made careful drawings from the casts of the "Hammath stones," and these also would be published in lithographic plates. A quantity of "Hittite" type was at the present time being made for the Society, as the Council were desirous that a complete *corpus* of the inscriptions should be published, in order that they might be made available to students. Of the other inscriptions (the longer one, engraved on the back of a black basalt figure, still lying he believed on the road where the wagon bearing it to Alexandretta had broken down, and the short one at Aleppo) it seemed at present unadvisable to publish them. No less than four drawings had been made of each, all of which differed so considerably as to make it impossible to compose from them anything like a correct reproduction. The Ibreez inscription had already been published in the Transactions, and was evidently in a very imperfect state: this, with those illustrating the paper by Professor Sayce, completed the list of the inscriptions at present known.

With regard to his suggestion, referred to by Mr. Tyler, that the half figure with the hand held up to the face, denoted something to do with speech, Mr. Rylands said he had noticed that it occupied the right hand end of the uppermost line of four out of the five Hamath stones; and when the fragment completing the long inscription from Jerablus was sent home, and fixed in its proper place, is so far completed the uppermost line, and showed the same figure

in the same position as it occupied in the other inscriptions. A similar commencement being known in other languages, he had concluded that it must mark the commencement, at least of a sentence, and most probably that of the inscription. Another point appeared strong evidence against reading the lines straight across the four columns, as proposed by Mr. Tyler and others:—between the two centre columns there was distinctly marked a vertical line, the stone being left of the same level as the horizontal ones which divide the lines as in all the other texts. These inscriptions, particularly the silver boss, had been referred to a great age. This seemed improbable, as silver being the most perishable of metals, it appeared hardly likely that so thin an object as the boss was described by Mordtmann to be, could have lasted so long a time in such perfect condition as from the electrotpe the original would appear to be. The mode of its manufacture might be a difficulty, and also the fact that what appeared to be a fracture on the hand of the warrior held against the breast, as pointed out by Mr. Ready, jun., was the fracture of stone and not of metal. It should not be forgotten also that those who had seen the original boss when it was in this country, had doubts as to its being genuine. The round clay seals discovered by Sir Henry Layard at Kouyunjik had been referred to an almost similar age; but, as Mr. Rylands understood, miscellaneous matter of many ages had been found on the mound, which would go far to prove that it had been occupied long after its destruction in B.C. 606; and it seemed worthy of note that the clay seals were of the same form as those so common in Roman times, and hardly known at an earlier date. Mr. Richard Cull, F.S.A.: The old view that *כַּרְכִּיִּשׁ* Karkimish means the citadel of Kemosh is adopted by Mr. Tyler, but he takes the first element *Kar* to be the Assyrian *𐎵𐎶𐎵* *Kar*, a fort. The syllable *Kar*, however, does not always mean a fort, but it is adopted as the initial element of many proper names of countries, of cities, and of peoples, thus the country Kardunias is written *𐎵𐎶𐎵 𐎠𐎺𐎠𐎶𐎵 𐎠𐎺𐎠* *Mat Kar-du-ni-as*, the country Kardunias; the city Karmarduk is written *𐎵𐎶𐎵 𐎠𐎺𐎠𐎶𐎵 𐎠𐎺𐎠 𐎠𐎺𐎠* *Er Kar-el-mar-duk*. The people Karmah is written *𐎵𐎶𐎵 𐎠𐎺𐎠𐎶𐎵 𐎠𐎺𐎠 𐎠𐎺𐎠* *Nis Kar-mah*, the people Karmah. The element *Kar* in such examples cannot mean


a fort. The city Karkamish is written    *Er Gar-ga-mish*, but I believe in only one instance, Tiglath Pileser Ist, col. v, line 49,    *mat Kar-ga-mish*, the city Karkamish of the country of the Hittites. It is evident, therefore, that in this example  is merely a variant of . The Moabite god *Kemosh* (כְּמוֹשׁ) is unknown beyond Moab, and has not been recognized in the cuneiform literature.

Mr. Tyler replied that such a use would have involved an unsuitable repetition.

Rev. Charles James Ball said that Chemosh should not be absolutely identified with Baal. The compound name  ('*Ashtâr-k'môsh*'), occurring upon the Stelé of Mesha, shows that in one aspect Chemosh was a bisexual deity in whom the attributes of Baal and Ashtoreth (Assyrian Istar) were united. Gesenius, whose view is accepted by Schlottmann, derives the name from  =  =  *כְּמוֹשׁ* = *כְּבוֹשׁ*, in the sense of "conqueror." But there is a Syriac word  (*k'mash*) which is defined  (*ibesh*),  (*h'mô*),  (*n'gab*); three synonyms meaning *exsiccatus est*.  is *qui exarescere facit*. As to Carchemish  the Greek *Κιρκήσιον*, Gesenius long ago thought it meant "fortress of Chemosh," comparing the Aramaic  *urbs munita*, *πόλις*. The usual form of the name in Assyrian is  *Gar-ga-mis* (See W.A.I. III, 49, 9, *arba' mana kaspi ina sa Gargamis*); where the first syllable, as Mr. Cull pointed out, is not *car* but *gar*. However, such a permutation of sounds is common enough; the place  *Carcha*, was also called  (*karkar*) and  (*gargar*); see B.O. i, 555; and in Hebrew we meet with  (*krr*) as equivalent roots. But in Sennacherib's well-known inscription (Taylor Cylinder, col. II, l. 53) the name *K'môsh* is spelled *Kammušu*, preserving the initial Caph: *Kammušu-radbi* (? *Chemosh is my prince*) is given as the name of the King of Moab [*Mahbai*]. I should prefer to connect the first syllable of Carchemish with (*qir*), (*qereth*), Aram. .

(qirta) *a city*, cf. Cirta, Tigrano-certa, Carthago. ק is often permuted into ג in Babylonian and later Assyrian. On the other hand, Carchemish may be non-Semitic; and we have to bear in mind that tendency of language, whereby a name of foreign origin is so modified as to become significant in the language which borrows it; cf. the Assyrian abarakku, which appears in Genesis as אַבְרָכָה A.V. "Bow the knee."

Mr. Tyler in reply mentioned that a well-known scholar had lately suggested to him that the *Car* in Carchemish was closely connected with the *Kir* in Kir-Moab (Isa. xv, 1; comp. xvi, 7, 11), and that on other grounds also, some relation between the Hittites and Moabites was not unlikely.

Dr. Birch thought, in looking over a copy of one of the inscriptions from Jerablus, that the language was partly phonetic and partly ideographic; it was impossible that ideas could be so often repeated, as were some of the signs in these inscriptions. The close repetition of characters on one another must point to polysyllabic or syllabic composition, with various figures having other meanings than that which from their form they appeared to represent. A number of characters also evidently had a grammatical meaning, the one  must be such a one, as it is repeated so often. The suggestion of Mr. Rylands that the half figure of a man with one hand raised towards the mouth, which appeared in the uppermost line at the right hand corner of some of the inscriptions, referred to a commencement of the inscription, such as "He says," "It is said," &c., seemed probable; such a sign, it must be remembered, was to be found in the Egyptian and Persian.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 7th, at 8.30 p.m., when the following papers will be read:—

Notes on a New List of Babylonian Kings, c. B.C. 1200 to 2000.
By Theo. G. Pinches.

The Book of Hades. Being a Translation of the Egyptian Text, engraved upon the Belzoni Sarcophagus, preserved in the Soane Museum. By E. Lefébure.

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to
No. 11, HART STREET, BLOOMSBURY, W.C.,
a special fund has been formed for the alteration and extension of
the Society's Library.

The following subscriptions have already been received by the
Secretary. Further amounts subscribed will be duly acknowledged
in the Proceedings :—

	£	s.	d.
James Backhouse	2	2	0
Rev. Charles James Ball	3	3	0
Rev. Canon St. Vincent Beechey ...	2	2	0
S. Birch, D.C.L., &c. (<i>President</i>) ...	3	3	0
B. T. Bosanquet (<i>Hon. Treasurer</i>) ...	5	5	0
Arthur Cates (<i>Hon. Secretary</i>) ...	5	5	0
Thomas Christy	5	0	0
Hyde Clarke	1	1	0
Miss Clendinning	2	2	0
Rev. George Currey, D.D.	3	3	0
P. J. de Horrack	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman	2	2	0
J. Gurney	5	0	0
Charles Harrison, F.S.A.	5	0	0
J. Park Harrison, M.A.	2	0	0
Professor T. Hayter Lewis, F.S.A. ...	5	5	0
Rev. A. Löwy	3	3	0
E. L. Lushington, D.C.L., &c. ...	5	0	0
Rev. James Marshall, M.A.	1	1	0
Rev. Josiah Miller	1	1	0
F. D. Mocatta	5	5	0
Walter Morrison	20	0	0
Sir Charles Nicholson, Bart.	2	2	0
J. Manship Norman, M.A.	5	0	0
Miss Peckover	2	2	0
John E. H. Peyton	2	2	0
T. G. Rylands, F.S.A., &c.	5	0	0
W. H. Rylands, F.S.A. (<i>Secretary</i>) ...	5	5	0
George Samuel	10	10	0
Rev. A. H. Sayce, M.A.	5	0	0
Joseph Sidebotham, F.S.A., &c. ...	20	0	0
Erasmus Wilson, F.R.S.	5	5	0

Subscriptions to the Society become due on the 1st of January each year. Those Members in arrear for the current year are requested to send the amount, £1 1s., at once to the *Treasurer*, B. T. BOSANQUET, ESQ., 73, Lombard Street, E.C.

Papers proposed to be read at the monthly Meetings must be sent to the Secretary on or before the 10th of the preceding month.

Members having new members to propose are requested to send in the names of the Candidates on or before the 10th of the month preceding the meeting at which the names are to be submitted to the Council. On application, the proper nomination forms may be obtained from the Secretary.

Vol. VII., Part I., of the "Transactions" of the Society has been delivered to the Members. A few complete sets of the Transactions of the Society now remain; they may be obtained by application to the Secretary, W. HARRY RYLANDS, F.S.A., 11, Hart Street, Bloomsbury, W.C.

The Library of the Society, at 11, Hart Street, Bloomsbury, W.C., is open to Members on Monday, Wednesday, and Friday, between the hours of 11 and 4, when the Secretary is in attendance to transact the general business of the Society.

As a new list of members will shortly be printed, Members are requested to send any corrections or additions they may wish to have made in the list which was published in Vol. VI., Part 2.

Members are recommended to carefully preserve these "Proceedings," to be bound up with Vol. VII. of the "Transactions," as they will not be reprinted, and if lost can only be supplied at a charge of 3d. each, or 2s. the whole Part.

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

-
- LAYARD, Monuments of Nineveh, 2 series, 1849, 1853. 2 vols., folio.
 ——— Nineveh and Babylon. 1 vol., 8vo., 1853.
 ——— Nineveh and its Remains. 2 vols., 8vo., 1849.
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.
 BRUGSCH-BEY, Grammaire Demotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. 1—3 (Brugsch). Vol. iv., in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ———— 2nd series, 1869.
 ——— Altaegyptische Kalender Inschriften, 1866.
 ——— Tempel Inschriften, 1862. 2 vols., folio.
 LEPSIUS, Nubian Grammar, &c., 1880.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Lesestücke, 1878.
 ——— Assyrische Studien. Heft i., 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
 ——— Die Assyrische-Babylonischen Keilinschriften, 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ———— 6th and 7th do.
 ———— Herodotus. 4 vols.
 DE SAULCY, Journey Round the Dead Sea. 2 vols., 8vo.
 LYNCH, Expedition to the Jordan and Dead Sea. Royal 8vo.
 RICH, Researches in Kurdistan. 2 vols., 8vo.
 ——— Babylon and Persepolis. 8vo.
 BURKHARDT, Eastern Travels.
 LABORDE, Arabia Petrea. 8vo.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

ELEVENTH SESSION, 1880-81.

Third Meeting, 11th January, 1881.
(ANNIVERSARY)

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors:—

From the Royal Geographical Society:—Proceedings, and Monthly Record of Geography. Vol. III. 8vo. No. 1. January, 1881.

From the Palestine Exploration Fund:—The Quarterly Statement. January, 1881.

From the Author:—Koptische Grammatik von Ludwig Stern. 8vo. Leipzig, 1880.

From the Author:—Die Composition und die Schicksale des Manethonischen Geschichtswerkes. Von Dr. Jacob Krall. 8vo. Wien, 1879.

——— Manetho und Diodor, eine Quellenuntersuchung. Von Dr. Jacob Krall. 8vo. Wien, 1880.

Reprinted from the Journal der Phil. Hist. Classe der Kais. Akademie der Wissenschaften. XCV. Bd., S. 123, and XCVI., Bd., S. 237.

[No. XX.]

27

A

From the Author :—Zur Kritik der Chronologischen Angaben des Alexander Polyhistor und des Abydenus. Von Eberhard Schrader. Leipzig. 8vo. 1880.

Aus den Berichten der K. Sächsischen Gesellschaft der Wissenschaften vom J. 1880.

From the Author :—Hittites in America. By John Campbell, M.A.

From the Canadian Naturalist, Vol. IX., No. 6.

From Hyde Clarke. Une Enquête judiciaire a Thèbes au temps de la XX^e dynastie; étude sur le papyrus Abbott par G. Maspero. 4to. Paris, 1872.

Extrait du Tome VIII des Mémoires de l'Académie des Inscriptions et Belles-lettres.

From G. Bertin :—Journey through Arabia Petræa to Mount Sinai and the excavated city of Petra, the Edom of the prophecies. By M. Léon Laborde. 8vo. London, 1838.

From Thomas Stainton :—Vrbis Hierosolymæ qvemadmodvm ea Christi tempore florvit, et suburbanorum eius brevis descriptio Christiano Adrichomio Delpho auctore. 8vo. Coloniae Agrippinae, 1588.

From W. Harry Rylands :—Layard. Nineveh and its Remains. 2 vols. 8vo. London, 1849.

——— :—Layard. Nineveh and Babylon. 8vo. London, 1853.

——— :—Rawlinson. History of Herodotus. 4 vols. 8vo. London, 1875.

The following have been purchased by the Council for the Library of the Society :—

Lieblein, J. Recherches sur la Chronologie Egyptienne, d'après les listes Généalogiques. 8vo. Christiania, 1873.

Programme de l'Université pour le Ier Semestre, 1872, avec neuf Tables autographiées.

F. Chabas. Les Pasteurs en Egypte. Amsterdam, 4to., 1868.

Mémoire publié par l'Académie Royale des Sciences à Amsterdam.

Dr. Friedrich Münter. Versuch über die Keilförmigen Inschriften zu Persepolis. Kopenhagen, 8vo. 1802.

M. Silvestre de Sacy, lettre à M. Millin sur les inscriptions des monumens Persépolitains. 8vo. Paris.

Extrait du Magasin Encyclopédique, année viii., t. v., p. 438.

Dr. Friedrich Münter. Religion der Babylonier. 4to. Kopenhagen, 1827.

Philoxène Luzzato. Le sanscritisme de la langue assyrienne, ou les restes de la langue assyrienne recueillis et expliqués par le sanscrit. 8vo. Padoue, 1849.

The following were nominated for election at the next meeting on February 1st, 1881 :—

Bouverie Pusey, Pusey House, Cambridge.

Samuel Kinns, Ph.D., The College, Highbury New Park, N.

Alexander Bennett McGrigor, LL.D., 19, Woodville Terrace, Glasgow.

Rev. Edward Hayes Plumtre, D.D., Bickley Vicarage, Kent.

Rev. Algernon Charles Dudley Ryder, M.A., Ickleford House, Hitchin, Herts.

Rev. Herbert Wilson, M.A., Hurst Lodge, Horsham, Sussex.

The following were duly elected Members of the Society, having been nominated on December 7th :—

Rev. A. Delattre, S.J., Ancienne Abbaye de Tronchiennes les Gand, Belgium.

Rev. Hardwicke D. Rawnsley, Wray Vicarage, Ambleside.

Rev. Walter J. B. Richards, D.D., St. Mary's, Westmoreland Road, W.

Basil Woodd Smith, Branch Hill Lodge, Hampstead.

Thomas Stenhouse, 14, Lyndhurst Road, Hampstead, N.W.

Rev. Alex. Williamson, LL.D., Chefoo, China.

The alteration in Rule XXIX., of which notice was given on 7th December, 1880.

Proposed by William Simpson, and seconded by Thomas Christy, that the Rule be changed as follows, the word *second* being substituted for *first*, was passed by the Meeting. The Rule will now therefore read :—

XXIX. The Anniversary Meeting of the Society shall be holden in the *second* week in January, &c., &c.

The Secretary then read his Report for the year 1880, as follows:—

It is with great regret that I commence the Report this year with a record of the loss of some valued members, among whom may be specially mentioned, M. le Chev. F. de Saulcy, and E. Guest, LL.D., F.R.S., &c., &c. Both were so universally known and justly appreciated that more than this passing but respectful notice might seem uncalled for.

Since the above was written we have also to regret the loss of the Rev. Josiah Miller, M.A., who has made several communications to the Society.

The interest felt in the Society and its meetings may be said to be much more general than formerly was the case. The ranks of those working at Biblical Archæology have been steadily, but firmly increasing. The continual mines of information brought to light by excavations in Assyria, and Babylonia, and elsewhere, from time to time adding new facts, and throwing light on the past history of countries intimately connected with Jewish history, and, until recently, comparatively unknown. Without such documents as the Society publishes, no correct knowledge of the history of these lands can be obtained, and for this reason we shall better appreciate the intention of the founders of the Society, many of whom have now passed away, to supply an institution capable of making such a fast growing and important department of Archæology accessible to the student.

In the Report for the year 1879, the actual increase in the Roll of Members was announced as being thirty-two names. During the past year, 1880, five Honorary Members, viz., MM. Philipe Berger, Paris; Waldemar Schmidt, Copenhagen; Ludwig Stern, Berlin; R. V. Lanzone, Turin; W. Pleyte, Leyden; and fifty-four Ordinary Members have been elected, while twenty-two Members have been lost by withdrawal or death during the past year.

The Roll now comprises:—

Ordinary Members	...	...	...	...	544
Public Libraries	...	...	...	...	30
Foreign Hon. Members	...	...	...	...	36
					<hr/>
					610
					<hr/>

During the past year—it having been the wish and endeavour of the Council, in the interest of its Members, to include in the papers as many as possible of the subjects within the scope of the Society—some of the papers read will be found to be of more general interest than those bearing exclusively on the grammatical portion of the languages of Egypt and Assyria, so valuable to scholars, and to the study and advancement of which the efforts of the Society are to so great an extent directed. Thus, in the Transactions, the Members will, it is hoped, find papers bearing on the particular line of study to which each may be devoted.

Seventeen communications have been brought before the Society, many embracing entirely new discoveries ; among the more important may be mentioned The Hittite Monuments, and The Bilingual Hittite and Cuneiform Inscriptions of Tarkondêmos, both by Professor A. H. Sayce. The translation of a tablet throwing much light on the History of Babylonia, by Theo. G. Pinches, giving a history of the events during eight years of the reign of Nabonidus, whose neglect of the gods, and want of interest in affairs, culminated, as recorded by the tablet, in the easy conquest of Babylon by Cyrus. Another paper by the same author, explained the tablet recently discovered at Babylon giving a new list of Babylonian kings, one tablet recording twenty names, with the lengths of reigns ; and another about ninety, adding the Assyrian equivalents of the Akkadian names. M. Lefebure communicated a complete translation of the Book of Hades, with an introduction and explanations of the various scenes as they are represented on the Belzoni Sarcophagus. The mound near Cairo, called Tel-el-Yahoudeh, at which have been discovered the only known inlaid tiles of ancient times, was described in a paper by Professor T. Hayter Lewis ; Lieutenant-Colonel Warren, R.E., communicated remarks on the sites of the Temples of the Jews. A description of the so-called Tomb of St. Luke at Ephesus was sent by M. G. Weber ; the Monuments of the Reign of Tirhaka were described by the President ; two papers by Mr. R. Cull, F.S.A., dealt with the existence and expression in Assyrian of the Hebrew *y*, and one from Mr. G. Bertin was received, entitled Notes on Assyrian Numerals. In the department of Hebrew studies and literature, the Rev. A. Löwy wrote of the Samaritans in Talmudical writings, and the account given in 1713 by a Samaritan, of the ancient Nablûs Pentateuch.

Of the papers read before the Society, printed in the First Part of Volume VII, delivered to the Members since the last Report, the following may be indicated :—The account by Professor William Wright of a Sepulchral Monument from Palmyra ; Egyptian Documents relating to Statues of the Dead, by Professor G. Maspero ; a long and interesting account by Mr. H. Rassam of his excavations and discoveries in Assyria, supplemented by a communication from Mr. E. A. Budge on the newly-discovered text of Assurnatsirpal ; and one from Mr. Theo. G. Pinches, describing the Bronze Gates also brought to light by Mr. Rassam in the Mound at Balawat ; with a translation of the inscription on the bands of copper forming parts of the Gates ; le décret de Phtah Totunen en faveur de Ramsès II et de Ramsès III, by M. Edouard Naville ; and a Translation, &c., of the Tablet relating to the capture of Babylon by Cyrus, and the events which preceded and led to it, by Mr. Theo. G. Pinches.

The Second Part of Vol. VII is now nearly ready for issue. It would have appeared last year had not the great interest displayed by the Members in the inscriptions discovered at Hamath and Jerablus induced the Council to believe that some delay in the issue of the Part would be well repaid by the publication of papers on this subject. And the Members will, they are confident, appreciate the result of this delay, when they find that special type has been prepared for the printing of the characters of these inscriptions. The preparation of this fount has occupied much time, and the type will be found to be of the greatest service for printing future papers.

The coloured illustrations to Professor Hayter Lewis's Paper on Tel-el-Yahoudeh will, it is hoped, be found to be of more than ordinary interest. M. G. Weber's Paper on the so-called Tomb of St. Luke will also appear in this Part.

In the Third Part the translation of the Book of Hades by M. Lefebure, the description of the Assyrian and Egyptian Monuments on the Nahr-el-Kelb, and other important papers will appear.

It is exceedingly satisfactory to the Council, and a conclusive evidence of the firm hold this Society has taken in the estimation of students, that the reprinting of the earlier Volumes of the Transactions has from time to time become necessary. The Second Part of Volume I has recently been reprinted, and the Society can now again place complete sets of the Transactions at the disposal of its Members and the public.

A few words seem necessary about the Publications of the Society, produced under its auspices, but independently of the ordinary funds at the disposal of the Council. It is satisfactory to report that the number of Subscribers to the reproduction of the Bronze Ornaments from the Gates of the Temple at Balawat has been sufficient to justify the commencement of that work. Parts I and II, the latter containing a complete copy and translation of the Assyrian text by Mr. Theo. G. Pinches, have been delivered to the Subscribers. Part III will be ready early in February next, and the remaining sections of the work will follow at intervals during the year 1881. It must not be forgotten that, according to the original Prospectus, on the appearance of Part III the price to non-subscribers will be raised. The comparative success of this undertaking having been secured, the Council have now under consideration the advisability of continuing the Series, taking for the next work some Egyptian record; and as soon as the reproduction of the Gates of Balawat is completed, prospectuses of such a work will probably be issued.

It was always felt that, however convenient the old rooms of the Society in Bloomsbury Street might have been, in its early days, a time was not far off when they would be inadequate for the proper accommodation of the Library, and satisfactory carrying on of the affairs of the Society. As announced to the Members at the meeting in March last, new rooms had been taken at No. 11, Hart Street, Bloomsbury, W.C., and a subscription list was opened to cover the necessary expenses, without interfering with the ordinary funds of the Society. The amounts received have, from time to time, been duly acknowledged in the numbers of the Proceedings. Thirty-three Members have given their assistance, and by them £157 9s. 0d. has been subscribed, and, after deducting the amount, £104 7s. 10d. spent on fitting up the rooms, &c., a balance of £53 1s. 2d. has been carried forward, of which, £9 9s. 0d. has been expended in books for the Library, and the remaining sum £43 12s. 2d. will, as already announced, be disposed of in the purchase of books. Although the furnishing of the new rooms, &c., is complete, the list will not be closed, as, according to the original intention for which the fund was formed, it is thought probable that some members may still be desirous of assisting in the improvement and enlargement of the Library.

Although many valuable works have been presented, and a few also purchased from the funds of the Society, it should not be forgotten that in order to make this portion of the Society of permanent service to its Members, there ought to be found on the shelves every work of any value, and, if possible, *every work*, however small, treating of the countries within its scope. This is almost too much to be hoped for at present; but much has been done by some members, and more may yet be done to advance towards such a desirable condition. The separate reprints of papers from Journals, and from Transactions of learned societies, so difficult to obtain when the time of their publication has once passed, are kindly given by many of the Members living abroad; but if each author would put aside for, and send a copy of his publications to, the Library, they would be placed within the reach of many persons otherwise unable to obtain them.

The Society is indebted to the kindness of different authors for valuable donations; the titles of all are printed in the Proceedings, but of them more particularly may be mentioned the publications of the Secretary of State for India, being that most valuable series of books, edited by Prof. Max Müller, entitled, *The Sacred Books of the East*; and from Mr. Walter Morrison, Vice-President, Denon's *Voyage dans la Basse et la Haute Égypte*; from the President, his edition of Wilkinson's *Egyptians*. Some of their publications have been kindly presented by MM. P. Berger, de Horrack, Ed. Drouin, F. Hommel, F. Lenormant, S. Levi, G. Maspero, L. Ménant, D. H. Müller, P. Pierret, H. Pognon, E. Revillout, and W. Schmidt.

Amongst other presentations may be noted those of A. Cates, E. A. Budge, H. H. Howorth, F.S.A., Lieut.-Colonel W. F. Prideaux, Rev. S. R. Macphail, and W. Simpson.

The audited Balance Sheet annexed shows that the income due to the year 1880 has been £857 os. 9d., and the expenditure in the like period, including £78 17s. 6d., the cost of reprinting Vol. I., Part 2, has been £605 18s. 8d. The Balance brought forward from 1879 having been £182 18s. 3d., the Balance carried forward to the current year, 1881, is £251 2s. 1d., which is available to defray the cost of the Publication of the Second and Third Parts of Vol. VII.

The Report and Balance Sheet having been adopted, Mr. Cust proposed, and Rev. A. Löwy seconded, a vote of thanks to the President, Hon. Secretary, and Secretary, for their valuable services to the Society during the past year, to which Dr. Birch, Mr. Arthur Cates, and Mr. W. H. Rylands replied.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1880.

1880.	Dr.		£	s.	d.	Cr.		£	s.	d.		
Jan. 1.	To Balance in hand	...	...	182	18	3	By Rent to date	...	...	123	2	0
"	Subscriptions for 1880	...	£	401	19	0	" Printing Transactions, Proceedings, &c.	...	...	149	4	9
"	Arrears from former years	...	...	76	1	6	" Reprinting Vol. I, Part 2	...	...	78	17	6
"	In advance...	...	...	13	11	0	" Secretary's Expenses	...	...	100	0	0
"	Life Compositions, to be invested...	...	...	31	10	0	" Official Auditor's Fee	...	...	1	11	6
"	Donations for Hittite Type :—	...	...	523	1	6	" Postage of Transactions, &c.	...	...	25	10	10
"	Thomas Christy	...	...	5	0	0	" Carriage, travelling, &c.	...	...	6	8	7
"	H. M. W.	...	...	5	0	0	" Housekeeper and Sundries	...	...	7	10	11
"	Sales of Transactions	...	...	10	0	0	" Furniture	...	...	1	9	10
"	Dividends, 1 year, on £76 4s. 9d. New	...	...	138	15	4	" Books and Bookbinding	...	...	19	19	11
"	Three per Cents.	...	...	2	5	8	" Fire Insurance	...	...	1	13	9
"	Balance brought forward	...	...	251	2	1	" Engraving, Drawing, &c.	...	...	78	10	7
				£857	0	9	" Translations	...	...	7	2	0
				251	2	1	" Stationery, Advertising, &c.	...	...	4	16	6
				...	...	...	" Balance carried forward to 1881	...	...	251	2	1
				£857	0	9				£857	0	9

Audited and found correct, January 8, 1881.
G. MACCLARAN.
WILLIAM H. WHITE.

ASSETS.

Subscriptions still outstanding for 1880.
Library Furniture and Effects at 11, Hart Street.
The Transactions in stock.

Reserve Fund in New Three per Cent. Annuities, £76 4s. 9d.
11, HART STREET, W.C., January 11th, 1881.

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1881.
Printing Vol. VII, Parts 2 and 3.

W. HARRY RYLANDS, Sec.

The following Officers and Council for the current year were duly elected :—

COUNCIL 1881.

President.

S. BIRCH, D.C.L., LL.D., F.S.A., &c.

Vice-Presidents.

REV. FREDERICK CHARLES COOK, M.A., Canon of Exeter.
 REV. GEORGE CURREY, D.D.
 SIR HARDINGE STANLEY GIFFARD, M.P., Q.C., &c.
 The RIGHT HON. W. E. GLADSTONE, M.P., D.C.L., &c.
 SIR WILLIAM GREGORY, C.B., G.C.S.I., &c.
 The RIGHT HON. THE EARL OF HARROWBY, K.G., D.C.L., &c.
 The RIGHT REV. J. B. LIGHTFOOT, D.D., &c., Bishop of Durham.
 WALTER MORRISON.
 CHARLES T. NEWTON, C.B., D.C.L.
 SIR CHARLES NICHOLSON, BART., D.C.L., M.D.
 REV. GEORGE RAWLINSON, D.D., Canon of Canterbury.
 SIR HENRY C. RAWLINSON, K.C.B., D.C.L., F.R.S., &c.
 VERY REV. ROBERT PAYNE SMITH, Dean of Canterbury.

Council.

ROBERT BAGSTER.	PROF. T. HAYTER LEWIS, F.S.A.
REV. CHARLES JAMES BALL, M.A.	REV. ALBERT LÖWY.
REV. CANON BEECHEY, M.A.	J. MANSHIP NORMAN, M.A.
SIR WILLIAM W. BURTON.	P. LE PAGE RENOUF.
THOMAS CHRISTY, F.L.S.	JOSEPH SIDEBOTHAM, F.S.A.
RICHARD CULL, F.S.A.	REV. HENRY GEO. TOMKINS.
ROBERT CUST, F.R.A.S.	LIEUT.-COL. WARREN, C.E.
C. DRURY FORTNUM, F.S.A.	PROF. W. ERASMUS WILSON,
CHARLES HARRISON, F.S.A.	F.R.S.
REV. W. HOUGHTON, M.A., F.L.S.	

Honorary Treasurer.

BERNARD T. BOSANQUET.

Secretary.

W. HARRY RYLANDS, F.S.A.

Honorary Secretary.

ARTHUR CATES.

Hon. Secretary for Foreign Correspondence.

REV. A. H. SAYCE, M.A.




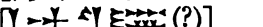
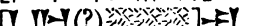



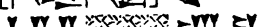



Honorary Librarian.


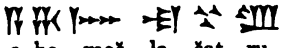
WILLIAM SIMPSON, F.R.G.S.

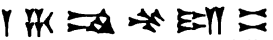
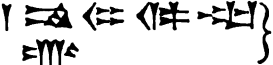
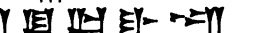
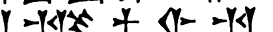




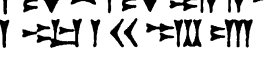
Notes on a New List of Early Babylonian Kings: being a Continuation of the Paper read December 7th, 1880. By Mr. Theo. G. Pinches.

The tablet upon which this list is inscribed is about 4 in. by 4½ in. in size, and contains on each side two columns of writing. Each column is again divided into two smaller ones, that on the left hand giving the Akkadian or Sumerian name of the king, and that on the right the rendering of the name into Assyrian. The first three columns contained, when complete, about 60, and the last column 20, lines—altogether, the names of about 200 kings.

Of the first column the names of twenty-one kings remain. The missing portion (about thirty-eight lines), most likely gave the kings before the Flood (ten in number, according to Berosus), followed, after the Flood, by forty rulers (one a queen), the order of whose succession was regarded by the Babylonians as doubtful. Then follows a line of explanation, and after this we have the names of nine kings, the first two of which seem to be written in the usual dialect. The rest, however, are written in that dialect named by Professor Sayce, "Kassite." The first column, in Akkadian and Assyrian, is as follows:—




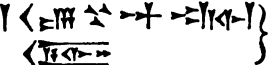

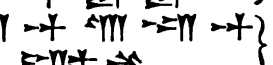
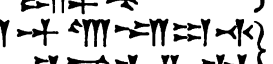
<i>Akkadian.</i>	<i>Assyrian.</i>
1. 	. . . -Sin
2. 	. . . -Sin
3.  [Ur-Damu]	Amil-Gula
4.  [Babar-uru]	Šamaš-našir
5.  [Ur- . . .]-la	Amil-sin
6.  [Ur-] Babar	Amil-Šamaš
7.  [Iš-ki]-pal	Sapin - mât - nu- kurti
8.  [Gul-ki-] šar	Muabbid-kiššati
9.  A-a- * -kalam-ma	Apil-Ea-šar-mâti
10.  A-Kur-ul-an-na	Apil - Bel - usum- šamê
11.  Lugal-gin-na	Šar-gina or Šarru- ukin
12.  Azag-Bau	Bau-ellit

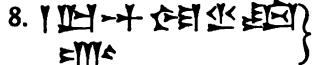
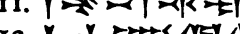





13. 
 An-nu-tum šarr - ê ša arki a-bu-bi a-na sa - tir
 These are the kings who after the flood as to the order

 a-ha - meš la šaṭ - ru
 of each other wrote not.

<i>Akkadian.</i>		<i>Assyrian.</i>
14. 	Ġa-am-mu-ra-bi	Kimta-rapaštum
15. 	Am-mi-sa-dug-ga	Kimtum-kittum
16. 	Ku-ur-gal-zu	Ri'i-biṣi
17. 	Sim-maš-Ši-gu	Litan-Marduk
18. 	U-lam-Bur-ia-a-aš	Litan-bel-mâtâti
19. 	Nazi-Urutas	Šil-Nineb
20. 	Meli-Šigu	Amil-Marduk I.
21. 	Bur-na-bur-ia-a-aš	Kidin-[bel-mâtâti]
22. 	Ka-(?)-gi(?)-(?)-in(?)-(?)-lil	Tukulti-[Bel]

COLUMN II.

A gap of about thirty-three lines, representing as many names. Of those names which remain, twenty-seven in all, the greater part are written in the Sumerian dialect :—

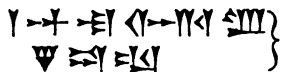



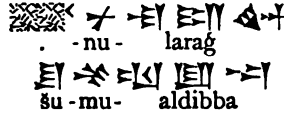

<i>Akkadian.</i>		<i>Assyrian.</i>
1. 	. . . -gi-gal	Itti-Marduk -ba-laṭu (?)
2. 	. . . -an-gi-gal	Itti-Marduk-banû
3. 	Lu-Šilik-lu-šar	Amil-Marduk
4. 	Un-kur-Šilik-alim	Bel-mâti-Marduk
5. 	Ka-se-er-ma-al-Tu-tu	Emid-pt-Marduk
6. 	Ša-zu-an-kuš-mu	Marduk-šululu
7. 	Ša-zu-ab-ti-la-ne-en-gu	Marduk-balaṭ-su-ikbi

<i>Akkadian.</i>		<i>Assyrian.</i>
8. 	Ur-Nin-tin- * - ga	Amil-gula
9. 	Ġu-me-me	Amil-gula
10. 	Dili-ġi-du	Amil-Pap-sukal
11. 	Mu-na-ti-la	Šuma-libši
12. 	Uru-ki-ša(?) -tu	Sin-ibni
13. 	Ura-ki-ā-gal-dū-a-bi	Sin-li'i-kullati
14. 	Labar-Nu-dim-mut	Arad-Ea
15. 	Uru-du-ma-an-si	Nuski-iddina
16. 	Ku(?) -ur-Alim-ma	Tābu-tuli-Bel
17. 	Dun-aga-ba-ġi-ti	Bau-takiša-bulliṭ
18. 	Da-mu-mu-aš-ġi-gal	Gula-šume-edilibši
19. 	Dun-gal-du-ta-ē	Bau-rubi-ma-dume-lumur
20. 	Tu-tu-bul-an-ta-gal	Marduk-tappē-ediru-ši
21. 	Dug-ga-maġ-Ša-zu	Širat-kibit-Marduk
22. 	Ġi-du-an- * -ra	Lamassi-Pap-sukal
23. 	En-ġi-sal	Tanitti-Bel
24. 	Lugal-uru-ibila	Sin-a[pil-Uri]
25. 	Lugal-ibila	Apil[-Sin]
26. 	En-ki-ibila-dū	E[a-apla-epus]
27.	. . . . ibila	Bau (?)

One line is lost here, which, with the two broken off from Column III., make a gap for three names. Of the twenty-nine names left in Column III., those at the beginning are apparently Akkadian, and those at the end Sumerian.

REV. COLUMN III.




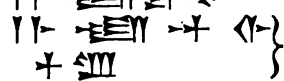



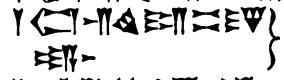




<i>Akkadian.</i>		<i>Assyrian.</i>
3.	* . * -a-edina	Siḥar-Zir-panitum
4.	Si-dû	Bel-ibni
5.	Kur-nigin-garra- kur-šiš-ne-ne	Nineb-ašarid- sunu
6.	Nin-eb-sak-gub- tar-za-e-me-en	Nineb-pakidat
7.	Nin-eb-sal-zi-ne- eš-ki-ag-ga-ga	Nineb-sa-kunnâ- irammu
8.	En-lil-En-lil-ki-ki- bi-gi	Bel-Nippuru-ana- ašri-šu-têr
9.	Laḡlaggi-Nabiu	Ebib-Nabû
10.	An-Kur-gal-gar- mu-pad-da	Bel-zakir-šume
11.	Aba-Šanabi-dari ?	Mannu-kima-Bel- ḡadin ?
12.	Aba-Šanabi-dir ?	Bel-mannu- malak ?
13.	Es-gu-zi-gi-in-a	E-saggil-kîn-apli
14.	Ġu-un-zu'	Bel-mudê-niši
15.	Nap-du-me-en-na	Bel-dumeḡanni
16.	Maš-šu-gal-Babar- gu-de	Siḡabitî-Ramanu
17.	Ur-Šanabi	Amil-Ea
18.	Lu-Damu	Amil-Gula
19.	Dul-dul*	Šamaš-upaḡḡir
20.	En-saḡ-gu-nu-pal- pal	Pap-sukal-sa- ikbu-ul-ini
21.	Aku-saḡ-al-gi	Sin-iddina-apla
22.	A-ku-ba-ti-la	Sin-kitaša-libluṭ

<i>Akkadian.</i>		<i>Assyrian.</i>
23. 	La-ar-ru-gar-du- al	Bel-kudurri-ušur
24. 	Lubar-E-gir-azag	Arad-Nergal
25. 	Bat-Mu-ul-lil-la	Kidin-Bel
26. 	Uru-ki-gu-la	Sin-rabi
27. 	-nu- larag -sal- agga- šu-mu- aldibba	. . -ut-ina-puški- u-dannatī-kati-šabat
28. 	[E-sag-ili?] -gar- sag-me-en	E-saggil-saddūni
29.		Šamaš-rišūa
30.		Nabu-eṭir-napšāti
31.		-ibni

[About thirty lines are lost here.]

The fourth column, of which the beginning is perfect, gives us a list of twelve kings of the so-called Kassite dynasty, followed by the ends of six names separated by lines, which evidently mark off the dynasties.

REV. COLUMN IV.

<i>Akkadian.</i>		<i>Assyrian.</i>
1. 	Ulam-Girbat	Litan-Bel
2. 	Meli-Ġali	Amil-Gula
3. 	Meli-Šumu	Amil-Šukamuna
4. 	Meli-Ši-barri	Amil-Ši-mali-a
5. 	Meli-Kit	Amil-Šamaš
6. 	Numgirabi	Eṭiru
7. 	Numgirabi-Kit	Eṭiru-Šamas
8. 	Numgirabi-Burîâš	Eṭiru[-Bel-mâtâtī]
9. 	* - * -Buriâš	Tukulti - [Bel - mâtâtī]
10. 	* - * -Kit	Tukul[ti-Šamaš]
11. 	Nazi-Šigu	[Šil-Mard]uk
12. 	Nazi-Burîâš	[Šil-bel-]mâtâtī

Assyrian.

13.	-kur-dišpû
14.	-gusur
15.	-magir
16.	-u ; šarrê
17.	-ribti-Marduk
18.	[Bel(?) -E]-saggil-ana-ašri-šu-têr
19.	šarrê
20.	šarrê

[*Here followed the Colophon.*]

The list was then compared with that published by George Smith in the third volume of the "Transactions," and it was observed that, in all probability, Mr. Smith had been mistaken with regard to the order of the names, having taken the obverse for the reverse, and *vice versa*, so that the correct order of the reigns is most likely as follows :—

COLUMN II.

Simmaš-Šigu son of Iriba-Sin.
 Hea-mukin-ziri son of Kutmar.
 Kaššû-nadin-aḫi son of Šappâ'a.

The above were kings from the seacoast (the Persian Gulf) and ruled 23 years.

[E]-Ul-bar-gar-mu son of Bazi.
 [Nabu]-kudurri-ušur son of Bazi.
 [Amil]-Šukamuna son of Bazi.

(These kings ruled, in all, 20 years and three months).
 An Elamite for six years.

Then follow, most likely, the kings of Šišku, contained on the Babylonian duplicate :—

Anman	Kir-gal-dub(?) -bar
Ki-anni-bi	A-dub(?) -kalama
Damki-ili-su	Apil-Bel-usum-šamê (A-Kur-ul- ana)
Sapin-mât-nukurti (Iš-kipal)	Melamme-mâtâti (Melam-kur- kura)
Šušši	Ea-ga-ka (?)
Muabbid-kiššati (Gul-kišar)	

The third column contains the part of the first four names, given by the Babylonian duplicate, of the kings of the Babylonian dynasty.

Sumu-abi	Kimta-rapaštum (Ġammurabi)
Sumulan	Samsu-iluna
Zabû	Ebišum
Apil-Sin	Ammi-satana
Sin-muballit	Kimtum-kittum (Ammi-sa-duga)

Samsu-satatam.

(The total of the reigns of these kings of Babylon is 304 years.)



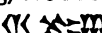



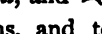



Column IV. is lost, and of Column V. part only of four lines remain :—

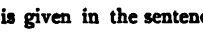

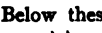



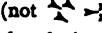



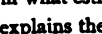

. . . . ili (?)
 Illat, son of the same
 En-men-nunna
 Apil-Kiši

Column VI. almost entirely gone.

With a view to the better comparison of these two lists, the author now proceeded to make some observations upon the language in which the royal names were written. About two years ago, he had found upon a tablet published in part in the second volume of the W. A. I., and again in a more complete form in the fifth volume, pl. 11 and 12, a list of words showing dialectic peculiarities, and he had also found, very soon after, texts written wholly in this dialect. Since then, the peculiarities of this dialect had been given forth by Dr. Paul Haupt in the *Nachrichten von der Königl. Gesellschaft der Wissenschaften und der G. A. Universität zu Göttingen*, Nov., 1880. Some of the differences of this dialect were now given, with illustrations, and it was shown that the greater part of the names in Column II., and those at the end of Column III., were written in the dialect, those at the

beginning of Columns I. and II. were written in ordinary Akkadian, and those at the end of Column I., and at the beginning of Column IV., in a third dialect, named by Professor Sayce, "Kassite."

Dr. Haupt had from the first expressed it as his opinion that the ordinary Akkadian was the language of the north, and the dialect that of the south, answering to Akkad and Sumer respectively, and this was borne out by documentary evidence, the names for Babylon being, even in the dialectic texts,  , *Ka-dingir-ra-ki*, and  , *Tin-tir-ki*, and not  , *Ka-dim-me-er-ki*, and  , *Ti-tir-ki*, which would be the dialectic forms, and to this may be added the evidence of the Annals of Nabonidus ("Transactions," Vol. VII., Part I, p. 158), where we learn that the mother of Nabonidus died in Dur-Karašu ("the fortress-camp"), and that the king's son, who was with the army in Akkad, wept for her, and it there appears that Dur-Karašu was on "the river Euphrates above Sipar." The usual designation of the dialect in the bilingual lists is  , *eme-sal*, which has been rendered by the German Assyriologists as *lišan nabbi*, "tongue of woman." M. Lenormant, however, suggests *lišanu saplitu*, "the lower tongue," that is, "of the south," which is not at all unlikely. It will readily be seen, therefore, that we have in this dialect an excellent check upon the dynasties in power at different times at Babylon.*

* Another name for these dialects, or the countries in which they were spoken, is given in the sentence   *sar mat Šumeri u Akkadi D.S.*, "King of Šumer and Akkad," which we find so often, and a variant, apparently, for the latter name appears in W. A. I., III., pl. 4, l. 52. The text there given contains three epigraphs for placing over the sculptured scenes on a palace-wall, the first showing what occurred at a place called Bit-Rubat, the second the flight of Merodach-bal-adan from Babylon, and the third the death of the self-raised king Šuzubu, all being incidents of Sennacherib's campaigns in Babylonia. Below these are placed the words   and   (not    , as the publication gives), which evidently refer to the placing of the two epigraphs, the one over the representation of the land of Šumer (whither Merodach-bal-adan had fled), and the other over the picture of *mat Eme-laḡ-ḡa*, which means, literally "the land of the pure tongue," showing in what estimation the Babylonians held the Akkadian language. This *Eme-laḡ-ḡa* explains the secret of the two  , which name, when it refers to a part of Babylonia, is to be read *Me-laḡ-ḡa*, and regarded as a shortened form of *Eme-laḡ-ḡa*; when, however, it refers to Egypt we must read *Meluḡḡa*.

It was then observed that in the text published by Mr. Smith, none of the names appeared to be dialectic, and that they were, in many cases, written in Semitic, pointing to a later date. There are two points of contact, however, between the kings given in the first column of the new tablet, and the Babylonian duplicate of Mr. Smith's list :—

The new list.

[Iš-ki]-pal.

[Gul-ki]-šar.

A-a-^{*}-kalama.

A-Kur-ul-anna.

Šar-gina.

Azag-Bau.

After the line referring to the flood.

Ġammu-rabi.

Ammi-sa-duga.

Kur-galzu.

The Babylonian duplicate.

Anman.

Ki-anni-bi.

Damki-ili-šu.

Iš-ki-pal.

Šušu.

Gul-ki-šar.

Kir-gal-dub(?) -bar.

A-dub(?) -kalama.

A-Kur-ul-anna.

Melam-kurkura.

Ea-ga-ka (?).

Reverse of Babylonian duplicate.

6th line Ġammu-rabi.

Samsu-iluna.

Ebišum.

Ammi-sa-tana.




Ammi-sa-duga.

Samsu-sa-ta-tam.

This, however, is so vague, that the author thought that these likenesses in the two lists must be taken as remarkable coincidences, and nothing more, though it was possible that we have the same list of kings from two entirely different points of view, consequent upon the existence of two dynasties always in conflict, in which sometimes the one and sometimes the other was uppermost.

It was shown that, by observing the dialectic variations of the names, they may be divided into six sections, representing as many dynasties. The first, which ends, perhaps, with the line mentioning the kings after the Flood, may be identified with the first dynasty of 86 kings of Berosus ; but if so, either the number must be greatly reduced, or the new tablet must be the second of a series. The second dynasty, consisting of seven or more so-called Kassite kings, may be identified with Berosus' second dynasty of eight Median kings.

The third and fourth dynasties, consisting of Sumerian and Akkadian kings respectively (the latter beginning evidently with the eighteenth line of Col. II.), may be identified with the third of eleven kings, and the fourth of forty-nine Chaldean kings of Berosus. The fifth dynasty was of Sumerian kings, and the sixth, with which the list ends, consisted of twelve or more Kassite kings. After this came, evidently, the division of the land into petty kingdoms, followed by the third Kassite dynasty (Agu-kak-rimê, &c.), and then Nabu-našir and his successors, who were, perhaps, the seventh or Assyrian dynasty of Berosus.

The author pointed out the uncertainty of the readings of many Akkadian names, in consequence of the signs having more than one value. The sign , which enters into the composition of so many names of gods, has the values of *nin*, *ni*, and *e* (shortened from *eg*, another form of *en*, "lord," Sumerian *un*), and the question was, which of these was the proper value to use in any given case? Again, one of the names of the god Bel was  , which he had in the two cases where it occurred, transcribed *Kur*, but glosses are given showing that it would be better to write *Râsu* or *Zisanu*, the former being probably the more correct.

Taking into consideration, therefore, the uncertainty of the readings in some cases, the author did not consider himself justified in making any comparisons with a view to the identification of the names with any given by the ancient authors, except in the case of the later rulers. He made some remarks, however, upon some of the conclusions already arrived at by scholars, but it was his opinion that, until we have more perfect lists, all identifications must be regarded as tentative.

The appendices to this paper will be a complete list of Babylonian kings, as far as they are now known, and an analysis of all the names, with special reference to the Akkadian and Sumerian.

Remarks on the name Šišku. By Prof. Dr. Lauth, of Munich.

Having received to-day the Proceedings of the Society, Eleventh Session, 1880-81, Second Meeting, 7th December, 1880, I was struck with finding, at first sight, that the new tablet* of unbaked

* Cf. Trans. Soc. Bibl. Arch., III., pp. 361-379, where a duplicate of part of this important tablet is published by the late Geo. Smith, under the title, "Fragments of an Inscription, giving part of the Chronology from which the Canon of Berosus was copied."

clay, treated of by Mr. Theo. G. Pinches, does really correspond to the two Median dynasties of Berosus. According to Alexander Polyhistor (Eusebius Chron. I., 4) the Chaldean historiographer had related : "Post hos, (86 reges a diluvio) qui successione inconcussa regnum obtinuerant, derepente *Medos* collectis copiis *Babylonem* cepisse ait ibique de suis tyrannos constituisse. Hinc nomina quoque tyrannorum edisserit *octo* annosque eorum viginti quatuor supra ducentos (marg. CCXXXIV.), ac *rursus undecim* reges et annos octo supra quadraginta."

The obverse of the above-mentioned tablet presents indeed eleven kings of the *Dintir* dynasty, and the number of the regnal years amounts to 304. We may, with good reason, presume that in the original work of Berosus the same numbers occurred, because he continues : "*Rursus undecim* reges." As to the years, 224 or 234, a trace of the real summation, 304, is therein preserved. If we compare a further dynasty, that of the *Arabs*, we meet with a similar discrepancy, Berosus relating, "Postea et *Arabes novem* reges, annosque ducentos quadraginta quinque," whereas Syncellus, p. 90, D.* reads, "Διεέξαντο τὴν Χαλδαίων βασιλείαν Ἀραβες ἐπὶ ἑτῇ σιὲ (215), βασιλεῖς 9 (6)."

The reverse of the tablet itself shows an analogous discrepancy : it enumerates eleven kings also ; but the summation of the twelfth line has only ten kings. On the other hand, it is obvious that the 48 years now standing in Berosus is a mutilated number, the hundredths being omitted. But I will not enter into the chronological question. The names of both sides are evidently *Accadian* (Median), in six cases the *Assyrian* translation being added. But the chief points which I lay a certain stress upon, consists in the fact that the *Siskū* dynasty of the reverse reigned at *Babylon* likewise as the *Dintir* dynasty of the obverse. As Mr. Pinches designates his transcription *Siskū* as a "provisional" one, and terms the name itself an unknown "district," I may be allowed to prove (1) that *Siskū* is the right reading ; (2) that this name is one of the *known* words denoting *Babylon*. In order to facilitate the comparison, I give the summation of the reverse :

𐎶 (N)	𐎶𐎵	𐎶𐎵	(= 𐎶𐎵)	𐎶𐎵	𐎶𐎵	𐎶𐎵	𐎶𐎵
X (I)	lugal—i	—	ni'	pal	Šiš—ku	(Ki).	
" 10 (11)	kings		of the	dynasty of	<i>Siskū</i> .		

* Ed. Goar, folio, Paris, 1652.

The first syllable *sis* and the final *ki* (the latter as a determinative of places and cities) being assured beyond doubt, there remains only *ku* to be justified. Now the Syllabary* A 109 has the equations :

$$\begin{array}{ccccccc} \text{𒊕} & = & \text{𒍪} & . & \text{𒌷} & . & \text{𒌷} = \text{𒍪} \text{ 𒊕} \\ \text{Ku} - \text{u} & = & ? & = & \text{'il} - \text{lu} & (\text{𒌷𒌷}) \end{array}$$

whence follows immediately, that the sign in question reads *Ku* in Accadian, with the meaning "brilliant, resplendent." "The sense of the whole group *Sisku-ki*" may therefore be : "The place of the brilliant protector (brother)."

The place intended we learn from Jeremiah xxv. 26 ; li. 41 : "All the Kings of the North, the high ones and the remote ones, every one of them together with his brother (I filled with drink), and all the kingdoms of the earth, which are on the surface of the land, and the king of 𒍪𒍪𒍪 *Sesak* was filled with drink after them." (The underlined phrases are omitted by the LXX. interpreters). "How was captured 𒍪𒍪𒍪 *Sesak* and was taken the glory of the whole earth ?" Here the LXX. translate only : πῶς ἐάλω. . καὶ ἐθηρεύθη τὸ καύχημα πάσης τῆς γῆς ; πῶς ἐγένετο βαβυλῶν εἰς ἀφανισμόν ἐν τοῖς ἔθνεσιν ; once more *Sesak*, the parallelism to *Babylon*, is omitted, because the translators could not make it out. Apparently *Sesak* and *Babel* of the prophet form the same parallelism as *Dintir* (*ki*) and *Sisku* (*ki*) of the tablet. Then we have *Sisku* = 𒍪𒍪𒍪.

I submit these short remarks with due reserve.

Mr. Pinches said he did not think that the eleven kings of Tintir could be the second Median dynasty of Berosus, but were considerably later. As he had already stated, he thought that the kings of the new tablet, after the line mentioning the Flood, must be identified with this dynasty ; and that the Babylonian tablet was not a duplicate of the Assyrian one, he had endeavoured to show (p. 45) by comparing the two lists. With regard to the name *Šišku*, of course it was just possible that this was the right reading, but it might also be read *Šiš-azag*, *Uru-azag*, or *Uru-ku*. It was still more likely that none of these readings were right, but that these two signs were regarded as a compound character having a special and quite different pronunciation, as was usual in Akkadian and Sumerian.

* Cf. Transactions Soc. Bib. Arch., Vol. VI., part 2, p. 365, in the article of M. Lenormant.

Sir H. C. Rawlinson was inclined to regard it as another compound for the city of Erech.

Hieroglyphics attached to the statue of Cybele near Magnesia ad Sipylum.

[Extract of a letter sent to Mr. C. T. Newton, C.B., from Mr. Consul George Dennis, Smyrna.]

"Of the hieroglyphics which I have discovered carved on the cliffs by the side of the Niobe, or rather Cybele, at Magnesia, and which no one, strange to say, appears to have observed before, I send you a copy, made by myself, when at the top of a long ladder, which I had carried from Smyrna, for the express purpose of distinguishing the characters which, when viewed from behind, were not very distinct, owing to the discoloration of the rock, and to the want of a strong light upon the cartouche. If you can decipher the anaglyph, or if you have any friend who can do it, pray be so kind as to let me know the result.



"The hieroglyphics are in low relief, the ground of the niche being sunk only an inch or two into the surface of the cliff. The cartouche is on a level with the head of the Cybele or Niobe, and about 25 feet above the head of anyone standing on the rocks in front of the statue. Something has originally been carved where the cross lines are shown in the cut, on the left hand side of the cartouche, but it is now quite unintelligible."

The following communication has been received by the President from Professor W. Wright:—

ST. ANDREW'S, STATION ROAD, CAMBRIDGE,
December 25th, 1880.

MY DEAR DR. BIRCH,

Though I understand that Dr. Schröder, of Constantinople, is to furnish the Journal of the German Oriental Society with a translation of the Phœnician Inscription discovered by Mr. Cobham, along with

some other inscriptions and gems from the Island of Cyprus, I think you may like to see my rendering of the Cobham inscription in a clear form, and therefore send it to you. You may communicate it to the Society of Bibl. Archæology at their next meeting, or not, just as you please. If you read it, exhibit at the same time Mr. Cobham's photograph of the monument and Dr. Euting's drawings (which I gave to you).

The inscription then runs thus:—

(1) המצבת הזו לאשמן אדני

שרדל בן עבדמלקרת בן

(2) רשפיתן מלץ הכרסים

There is not a new word here, with the exception of the proper name שרדל, the pronunciation of which is uncertain. I take it to be connected with the radical שָׁרַד, *to flee, to escape*, but whether it follows the form חֲשַׁמְל; or עֲקָרַב; or שְׂרָעַש; or שְׂרָבִיש; or שְׂבִלָל; or כְּמָדָם, or what other possibility, I cannot say. For convenience sake I will call the man *Sardal*.

The word אדני may be read (with de Vogüé) 'ādōnī, "my Lord"; but preferably (with Schlottmann and Schröder, *Grammatik*, p. 148), 'ādōnē, "his Lord."

The translation is as follows:—

"This stèle to 'Eshmūn his lord (dedicates) Sardal, the son of 'Abd-melkart the son of Rashshāph-yāthōn, the interpreter of the two thrones (or courts)."

It seems strange that there should be no word to express "dedicates" (יָתַן *has given*), "erects" (יָסַד), or "consecrates" (קָדַשׁ), all which words are well known to us from the previous publications of such scholars as De Vogüé and Euting.

Yours very truly,

WM. WRIGHT.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 1st February, 1881, at 8.30 p.m., when the following paper will be read:—

I.—By Samuel Birch, D.C.L., &c. (President).

"Egyptian Tablet in the British Museum on Two Architects of the XIXth Dynasty."

**FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.**

In consequence of the removal of the Offices of the Society to
No. 11, HART STREET, BLOOMSBURY, W.C.,
a special fund has been formed for the alteration and extension of
the Society's Library.

The following subscriptions have already been received by the
Secretary. Further amounts subscribed will be duly acknowledged
in the Proceedings :—

	£	s.	d.
James Backhouse	2	2	0
Rev. Charles James Ball	3	3	0
Rev. Canon St. Vincent Beechey	2	2	0
S. Birch, D.C.L., &c. (<i>President</i>)	3	3	0
B. T. Bosanquet (<i>Hon. Treasurer</i>)	5	5	0
Arthur Cates (<i>Hon. Secretary</i>)	5	5	0
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Hyde Clarke	1	1	0
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Rev. James Marshall, M.A.	1	1	0
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T. G. Rylands, F.S.A., &c.	5	0	0
W. H. Rylands, F.S.A. (<i>Secretary</i>)	5	5	0
George Samuel	10	10	0
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THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

-
- LAYARD, Monuments of Nineveh, 2 series, 1849, 1853. 2 vols., folio.
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ———— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ———— 2nd series, 1869.
 ———— Altaegyptische Kalender Inschriften, 1866.
 ———— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ———— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ———— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Lesestücke, 1878.
 ———— Assyrische Studien. Heft I, 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
 ———— Die Assyrische-Babylonischen Keilinschriften, 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ———— 6th and 7th do.
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.
 ———— The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841—1852.
 PIEKRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 RICH, Babylon and Persepolis. 8vo.
 BURKHARDT, Eastern Travels.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

ELEVENTH SESSION, 1880-81.

Sixth Meeting, 5th April, 1881.

WALTER MORRISON, VICE-PRESIDENT,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—Proceedings, and
Monthly Record of Geography. Vol. III. No. 3. 8vo. March.
No. 4. April. 1881.

From the Royal Geographical Society :—Proceedings. Vol. XX.
No. 2. 8vo. London. February 23rd, 1876.

From the Geological Society :—Quarterly Journal. Vol. XXXVII.
Part 1. No. 145. 8vo. London, 1881.

From the Royal Society of Literature :—Transactions. Vol. XII.
Part 2. 8vo. London, 1881.

From the Victoria Institute, or Philosophical Society of Great
Britain :—Journal of the Transactions. Vol. XIV. 8vo.
London, 1881.

[No. XXIII.]

From the Author :—*Les quatre Stèles Orientées du Musée de Marseille*. Par M. Edouard Naville. Folio. Lyon. 1880. Extrait du compte rendu du Congrès Provincial des Orientalistes. Session de Lyon. 1880.

From the Author :—*Un Ostrakon Égyptien*. Par M. Edouard Naville. Folio. Paris. 1881. Extrait des annales du Musée Guimet. Tome I.

From the Compiler :—*Akkadische und Sumerische Keilschrifttexte nach den originalen im Britischen Museum*. Copirt, &c., von Dr. Paul Haupt. Folio. Leipzig. 1881.

2°. Lieferung, Akkadische Texte.

3°. Lieferung, Sumerische Texte.

From R. C. Ready :—Casts of the Obverse and Reverse of the Assyrian Tablet containing the list of Early Babylonian Kings described in the paper by Mr. T. G. Pinches, read before the Society, and printed in abstract in the *Proceedings* of January 11th.

From the Baron de Cosson :—*Le Grande Sarcophage du Musée Civique de Bologne, avec 32 Légendes Hieroglyphiques, interprétées et expliquées par Jean Szedlo*. 8vo. Bologne, 1876.

The following have been purchased by the Council for the Library of the Society :—

Proceedings of the Royal Geographical Society. Vols. IX to XVIII, 10 volumes. 8vo. London. Sessions 1864-5 to 1873-4.

Les Sciences Occultes en Asie. Part 2. *La Divination et les Sciences des Présages chez les Chaldéens*. Par François Lenormant. 8vo. Paris, 1875.

The following were nominated for election at the next meeting on May 3rd :—

Rev. John Binney, Middleton, Conn., U.S.A.

Rev. Charles Popham Miles, M.A., M.D., F.L.S., St. Peter's Vicarage, Monkwearmouth, Sunderland.

Rev. John Walter Spurling, M.A., Crowthorne, Berks.

Rev. Henry Barclay Swete, D.D., Ashdon Rectory, Linton, Cambridge.

The following were duly elected Members of the Society, having been nominated on March 1st :—

William Paynter, 10, Bute Crescent, Cardiff.

Rev. Henry Wace, M.A., 5, Mecklenburgh Square, W.C.

The following communication was read by the Author :—

“The Times of Israel's Servitude and Sojourning in Egypt.”

By Ernest de Bunsen.

Abraham entered Egypt 215 years before Jacob. It was submitted that the 400 years of servitude under the rule of the Shepherds were closed by their expulsion at the battle of Sharhana, in “the year five” of Ahmes, according to the Elkab inscription, and that the Hebrew servitude commenced with Abraham's, not with Jacob's entry into Egypt. Starting from the former, the Exodus took place 215 years earlier than has hitherto been supposed by Biblical and by Egyptian authorities, not towards the end of Dynasty XIX but at the beginning of Dynasty XVIII.

Biblical chronology cannot be regarded as correctly determined until it shall have been shown by a scheme of comparative chronology that the battle of Aroër, in the reign of Ahab, and the first Assyrian campaign to Judah, in the 14th of Hezekiah, took place respectively in the years B.C. 854 and 711, as fixed by the Assyrian Canon. These and all other synchronisms have been obtained by starting from the year B.C. 2360 as the implied Biblical year for the flood, and by reckoning, with Josephus, not 480 but 592 years for the period from the Exodus to the foundation of the temple. This period of 592 years is confirmed by that from the division of the land until Samuel, which 450 years are not given by Paul as a round number, but from the exact aggregate sum of Scriptural dates for this period, thus excluding the correctness of the 480 years.

The most important of the synchronisms thus obtained is the year B.C. 928 for the 5th of Rehoboam or 21st to 20th of Sheshank or Shishak. Dating backward from this year, the best attested regnal years of Egyptian dynasties, we get B.C. 1065 for the accession of Smendes, and 1598 for that of Ahmes. The battle of Sharhana accordingly took place in B.C. 1593, which is the year 400 after Abraham's leaving Haran, 367 years after the flood, or 1993. This confirmation of Hebrew dates by an Egyptian monument of

the time of Moses, cannot be a mere chance coincidence, and favours the opinion that the years for the accession of Ahmes, Smendes, and Sheshank have been correctly ascertained.

The year B.C. 1593 closed the 400 years of Hebrew servitude, and 30 years later the Exodus took place, B.C. 1563, being the 8th regnal year of Amenophis I. The Elkab-inscription refers to two expulsions of the Shepherds, to the journey of Amenophis to Ethiopia, and to his sudden return. Thus the chief points of the Manethonian narrative are confirmed about the return of the Shepherds, aided by the Hebrews, whom the Egyptians hated as foreigners, and therefore called "lepers." The Biblical narrative about the stay of Moses in Midian may now with greater probability be connected with Manetho's account about Osarsiph-Moses having brought about a confederation against the Egyptians.

According to this scheme of comparative chronology, the Pharaoh of Joseph was Apakhnas; and the earliest possible date for the birth of Moses is B.C. 1598, the year of the accession of Ahmes, after whose name, meaning "the young moon," or "son of the moon," Moses seems to have received this name from Pharaoh's daughter. Moses cannot have been more than 27 years old when he appeared before Amenophis I, nor older than 75 years when he died.

G. Bertin, Canon Beechey, Rev. C. Ginsburg, and the Chairman, joined in the discussion which followed.

The Rev. Charles James Ball said :—

The elaborately particular specification of the date of the founding of Solomon's Temple (1 Kings vi, 1) is unfavourable to the hypothesis of textual error. The writer carefully records the year after the Exodus, the regnal year of Solomon, the name of the month, and its place in the calendar. The doubt raised by Dr. Ginsburg, whether numerals were, in the original MSS., expressed by alphabetic symbols or by their names written at length, hardly affects the force of this consideration. The compiler of Kings must have had a document before him—a document which stated with all this detail, the actual date of the foundation of the temple, unless indeed he was merely giving his own conjecture, a supposition which the manner of his statement excludes. We may contrast with the explicit exactness of this passage, the strange *lacuna* at 2 Sam. xiii, 1.

As regards the 450 years, "from the division of the land until Samuel," we have to remember that the authorised version of Acts xiii, 19, 20, is probably incorrect. Some of the best MSS. (N, A, B, C), and editions (Lachmann, Tischendorf) give the important part of the passage thus: "He divided their land to them by lot in 450 years: *and after that*, he gave them Judges, until Samuel the prophet." The chronology of the times of the Judges and of the Books of Samuel is notoriously indeterminate.

In attempting to frame an approximate chronology of sacred history, it is surely the safer course to proceed from the better known to the less known. We can ascend with some certainty from the Persian times to Shešenk I, the Biblical Shishak, who sacked Jerusalem in the 5th year of Rehoboam, and according to the Karnak inscription, in the 21st year of his own reign. But from the tenth century, Egyptian chronology becomes more and more uncertain, and the Assyrian Canon does not help us beyond B.C. 909. According to Rabbinical tradition, the date of the Exodus is B.C. 1314, which curiously harmonizes with the results of modern inquirers, who have mostly decided upon the end of the 14th century. An obvious discrepancy emerges, when we compare this date with the 480 years of the Book of Kings; but, in the present state of Egyptian chronology, it is better to admit this, than to assume that the scriptural computation is erroneous.

MR. VILLIERS STUART said:—It is with great reluctance that I venture to differ from our distinguished lecturer, but the difficulties in the way of accepting his conclusions appear to me insuperable. There is at Karnac a great wall erected by Thothmes III to commemorate his campaign in Palestine: it is, in fact, his diary of the expedition. He gives the names of the towns he stopped at, the marches he made, the battles he fought, the booty he took, the councils of war he held with his generals. He overran and conquered the whole country. It is incredible that had this event taken place subsequently to the occupation of Palestine by the children of Israel, no notice should have been taken of it in the Bible Record, which mentions every other Egyptian and Assyrian invasion. The inference is therefore that Palestine had not been occupied by the Israelites in the time of Thothmes III of the XVIIIth dynasty, and therefore that the Exodus could not have taken place in the time of Ahmeses, the ancestor of Thothmes.

There is at El Kab, near the tomb of that naval officer of Ahmes whom Mr. Bunsen quoted, the tomb also of his father Baba Abana. In this tomb is an inscription in which he narrates that a famine having prevailed in Egypt *for many years*, he had fed the people. Now, although an occasional low Nile and consequent famine is not a rare occurrence in Egypt, yet a low Nile for many years together is quite unprecedented. Moreover, the date of Baba Abana in the XVIIth dynasty corresponds with the date of Joseph. We may conclude therefore that the famine spoken of is the famine of Joseph's time; but Joseph lived more than two centuries before the Exodus—the Exodus cannot therefore have taken place during the life of the son of Baba Abana.

It seems probable to me that it was in the time of the Shepherd Kings that Jacob visited Egypt: the Shepherd Kings were cousins of the Hebrews, and that would account for their friendly reception; but when after Joseph's death, the Shepherd Kings were defeated at Avaris by Ahmes, the Hebrew bondage began: Ahmes in fact was the king who knew not Joseph, and enslaved the Hebrews; their slavery lasted all through the period of the XVIIIth dynasty, and terminated in the Exodus in the XIXth.

The Bible tells us that the children of Israel built the city of *Rameses* for the king—now no king of the name of Rameses occurs in the XVIIIth dynasty, but it is the family name of the XIXth; and there is moreover in Egyptian records, evidence that the city of Rameses was in fact built in the reign of Rameses II—the great builder king—and became his favourite residence. I regret that time does not admit of my entering upon other serious objections to adopting the chronological views of the lecturer.

Mr. Theo. G. Pinches made the following communication on the Consonants Š, R, and L, in Assyrian.

The change of the sibilants into a liquid (/) before a dental has been, more or less, a riddle to Assyriologists from the beginning. That the change did occur was undoubted, but there seems to have been no accepted explanation.

Among the Akkadian plant-names is one, of doubtful meaning, expressed by the characters 𐎶𐎶𐎶 𐎶𐎶𐎶 𐎶𐎶𐎶 (gud in-nu-us), translated in Assyrian by 𐎶𐎶𐎶 𐎶𐎶𐎶 (maš-ta-kal). The connection in which it occurs (the text is a half-medical, half-magical

cure for sickness) is, in Akkadian, as follows :* (*giš*) *šiniga* (*gud*) *innuṣ*, *gi* (𒂍 𒂍 𒂍 𒂍 𒂍, *iš* (𒂍 𒂍 𒂍) *si*, *bi šura* (written *šur-ra*) *ša-bi ša-me-ni-šub*. Assyrian : *Bīnu*, *maštakal*, *kan šalalu*, *uhulu karnanu*, *šikaru mazū*, *ana libbi idī - ma*. "Put also in the midst cucumber-seed (?), grass-seed (?), *šalalu*-cane, horned *uhulu*, (and) sweet wine."

An unpublished text (D.T. 57.) of like nature, gives the variant 𒂍- 𒂍 𒂍 𒂍 *martakal* for *maštakal* in a similar connection :—

Akkad. 𒂍
(*giš*) *šiniga* (*gud*) in - nu - uš šu - ša - me - ti

Assyr. *bīnu*, *martakal* (𒂍- 𒂍 𒂍 𒂍) *likê-ma*,
that is : "take also cucumber-seed (?) and grass-seed (?)."

Here we have, in *maštakal* and *martakal*, a clear example of the change of *š* (𒂍) into *r* (𒂍) before the dental *t*.

In the important bilingual-magical text, published in W.A.I. IV, pl. 15, in lines 5 and 9, two passages of great interest occur, they are as follows : *Ana* (written *an-na*) *anibīne*† (written *an-ni-bi-ne*) *imman - 𒂍 (𒂍) - eš* ; Assyrian : *Šamē šakīš išdudū-ma* (𒂍 𒂍 𒂍 𒂍 𒂍), "to the heavens on high they ascended and." *Nuna, saga mağa, ana (an-na) imman - 𒂍 (𒂍) - eš*, Assyrian : *Rubū, ašaridu šīru, ana šamē irdudu* (𒂍 𒂍 𒂍 𒂍)‡ "the prince, the supreme hero, ascended to the heavens."

Here is again, in the words *isdudu* and *irdudu*, an equally clear example of the change of *š* into *r* before a dental (*d*), and, to take away all doubt, a duplicate in the Assyrian character gives clearly 𒂍 𒂍 𒂍 𒂍 for the Babylonian 𒂍 𒂍 𒂍 𒂍.

Now the meaning of the verb *šadadu*, "to ascend,"§ is clear from the context, and it remains only to find a form of the word

* W.A.I., Vol. IV, pl. 26, l. 36, 37. The lithographed plate there wrongly gives 𒂍 - *ta - kal* for 𒂍 - *ta - kal*.

† Variant *anibēne* (written *an - ni - bi - e - ne*).

‡ Wrongly printed in the lithographed plate 𒂍 𒂍 𒂍 𒂍 *sa - du - du*. The original is in the Babylonian character ; hence the mistake.

§ Literally, "to ascend straight." Compare the Heb. 𐤍𐤕 (not used in Kal) ; probably "to be straight, level" ; Arab. سَوَّى ; conj. I, IV, "to tend straight to the mark." The Akkadian root 𒂍 has, with the pronunciation *gid*, the meaning of *araku*, "to be long," *šarabaṭu*, "to extend," &c., &c., kindred meanings with that of *šadadu*, in which also the group 𒂍 𒂍 shares, with, most likely, the same pronunciation.

with the *s* changed into *l*, and with the same meaning, to make the chain complete. This is to be found in W.A.I. IV, pl. 54, Col. I, line 37 : *ikkiru, mât Elam (ki) ildudamma* "he revolted, (to) Elam he ascended and." The Shaphel *uśaldada* (for *uśaśdada*) occurs in Smith's "Sennacherib," p. 161, and is there rightly translated by Prof. Sayce "I caused to erect."

Such changes as these are not foreign to the Semitic languages, for Prof. Dillmann* has shown that the change between *s* and *r* exists in Ethiopic in the words ኢሳ : *hēsa*, "it is better," and ኢረ : *hēr*, "good," the Arab خَيْر *ḥayr*; and between *r* and *l* in 𐤀𐤋𐤁𐤏 : *baḫala*, "to punish," Heb. 𐤁𐤏𐤁𐤏 "chastisement," 𐤁𐤏𐤁𐤏 : *abâl*, "member," Arab. أَهْبَر *ahbar* "to cut up flesh in large pieces"; 𐤁𐤏𐤁𐤏 : *halala* and 𐤁𐤏𐤁𐤏 : *harara*, "to burn," and "to be hot," Arab. حَرَّ *ḥarr* "to be hot"; Arab. وَجِرَ and وَجِلَ "to be afraid"; &c., &c.

These changes seem never to have extended so far in Arabic, Ethiopic, &c., as in Assyrian, in which the *s* became first *r*, then *l*,† but on the other hand, though in Arabic, Ethiopic, &c., *s* changes into *r*, and *r* into *l*, without reference to position in the word, or to the letters preceding or following, in Assyrian it occurs only before a dental.


As a rule *s* (𐤍) (at least in later times) was pronounced as simple *s* in Assyrian, as is implied by the frequent interchange of these letters (𐤍 and 𐤌), and not as *sh*. Even the Shaphel conjugation is sometimes written with inserted *s* instead of *s*, as in 𐤍𐤍𐤍 𐤍𐤍𐤍 𐤍𐤍𐤍 𐤍𐤍𐤍 *usabšil*, "I caused to be cooked," 𐤍𐤍𐤍 𐤍𐤍𐤍 𐤍𐤍𐤍 *usakil*, "I caused to be eaten," and 𐤍𐤍𐤍 𐤍𐤍𐤍 𐤍𐤍𐤍 𐤍𐤍𐤍 *usamriš*, "I caused (them) to be oppressed." (W.A.I. III, plate 4, line 41.)






* Dillmann, "Grammatik der Äthiopischen Sprache." Leipzig. 1857. Pp. 53 and 54.






† The Rev. A. Löwy has pointed out a much better comparison in the Aram. ܡܝܠܐ "member."

‡ Prof. Schrader in his "Assyrische-babylonische Keilinschriften" (Leipzig, 1872), p. 205, remarks: "In den verwandten Sprachen begegnet uns dieser Uebergang von *s* und *l* nicht; doch hat er hinlängliche Analogien an dem Uebergange von *l* und *r* einerseits, von *r* und *s* anderseits." Already he had hit the right explanation.

The values of the character .

The most usual values of the character  in Assyrian are *u* and *šam* (*sam*), indeed, they may be called the only values of the character. In Akkadian, however, it had, in addition, the value *kuš*, when translated by the Assyrian *aḫu* (W.A.I. II, pl. 48, l. 48 *cd*), *u* when translated by the Assyrian *umu* (Sb 75 ; W.A.I. V, pl. 27, l. 56, *gk*), but when it signified a vegetable substance, whether for food or otherwise, the pronunciation seems to have been *gud*, as will be seen from the following extract from the tablet numbered 80-7-19. 192, obv., l. 21 :—

     | *kinnu*, "nest."*
gud . *ki - si - ga*

As an Assyrian value *guš* or *kuš* must be given up, as the word  , translating the Akk.  (*uri, ura*) must be considered as a loan-word from the Akkadian, and read *u-ru*, not *gušru*. The word *gušuru*, "beam" (W.A.I. II, pl. 15, l. 12, &c.) is borrowed from the Akkadian   *giš-uru*, where, evidently by vowel-harmony, the *i* has become *u*,† in the Assyrian form of the word.

The following has been received from Prof. Wright:—






QUEENS' COLLEGE, CAMBRIDGE.

MY DEAR SIR,

30th March, 1881.

Some time ago you showed me a rough copy of a Phœnician inscription at Melrose, which Mr. Boscawen had received from the Rev. L. C. Casartelli, of St. Bede's College, Manchester. The stone itself is now in my hands, and I can give you a correct reading of it.

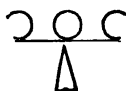
* In W.A.I. V, plate 32, line 57, the prefix *gi*, "cane" is added :—

     |
gi gud - ki - si - ga kinnu ša iṣṣuri, "nest of birds."

† I see from a communication from Dr. Haupt, that he also is of the opinion that *gušuru* is a loan-word from the Akkadian, but is inclined to think that the Assyrian form of the word implies a secondary form of *giš*, ("wood"), namely *guš*, but this is hardly likely, as *i* seems to have been the proper vowel of the word, for even the Sumerian dialect, which preferred *u* where the Akkadian had *i*, gives the form *miš* (W.A.I. II, pl. 46, No. 6), and not *muš*, as would be expected.

It formed part of a small collection of antiquities belonging to a Mr. Wilson, of Berwickshire. At his death, some four or five years ago, the collection passed into the hands of Mr. Geo. Hamilton, the present proprietor of the Abbey Hotel at Melrose. Mr. Hamilton has kindly lent me the stone for a short time, through the intervention of my friends the Rev. Jas. Herdman, LL.D., of Melrose, and his brother Mr. Robert Herdman, the well-known painter.

The inscription is engraved on a piece of calcareous stone, about 9 inches in height by $4\frac{3}{4}$ in breadth, and $2\frac{1}{2}$ in thickness. Its form is similar to that of most of the Carthaginian ex-votos in Euting's *Punische Steine*. Above the inscription is an uplifted hand; below it the figure—



The three lines of writing run thus:—

לרבת לתנת פן בעל ולאח
לבעל חמן אשנדרע
יתנת בת חנבעל בן

- (1) *To the lady (or goddess) Tanith, the face of Ba'al, and to the lord,*
- (2) *to Ba'al Hammân; which vowed*
- (3) *Yûthnath, the daughter of Hanniba'al the son of ———.*

There is not a new word here, except, I think, the female proper name יתנת in l. 3. יתן in Phœnician is = Heb. נתן, *to give*; but I cannot say whether יתנת is Yûthnath = Heb. נותנת, *giving, liberal, bountiful*; or Yêthûnath = Heb. נתונה, *given* (scil. by Ba'al; compare נתנאל and נתניה, *Deus dedit*). On פן בעל, *the face, i.e., the female counterpart, of Ba'al*, see M. Clermont-Ganneau in the *Journal Asiatique*, 7^{ème} série, t. xi., no. 3, April-Mai-Juin, 1878, p. 519 sqq. The epithet חמן, applied to Ba'al as sun-god, finds its explanation in the חַמָּוִת of the Old Testament, Levit. xxvi. 30, Is. xvii. 8, xxvii. 9, Ezek. vi. 4, 6, 2 Chron. xiv. 4, but especially 2 Chron. xxxiv. 4. נדרע is later spelling for נדרה, 3rd pers. sing. perfect. The engraver has obviously omitted the name of Hannibal's father, through ignorance or carelessness.

Yours very truly,

W. H. RYLANDS, ESQ.

WM. WRIGHT.

The following has been addressed to the President :—

INSTITUTION ETHNOGRAPHIQUE.

DÉLÉGATION GÉNÉRALE DU CANADA,
19, ST. LUKE STREET, MONTRÉAL,

DEAR SIR,

21st February, 1881.

Permit me to intrude once more briefly on the subject of the Jabez of 1 Chronicles iv, 9, 10, whom I hold to be the Pharaoh of Joseph, and a convert to monotheism through the influence of that patriarch. His name is יָבֵז, which in Egyptian would be *aahpeti*. In your translation of the Inscription of Aahmes, side B, line 6, Aahmes the king is surnamed Ra-aa-peh-ti. Is not Aa-peh-peh the same name? I have reason to believe that יָבֵז was the son of Jabez, so that I would read Mes-aah instead of Aahmes. Aptu as the name of Thebes would still give us the unknown city of Jabez. It would appear that the Hebrew *ayin* represents the sign rendered *ah* in Egyptian. I conclude, for fear of taxing your patience,

And remain, very respectfully yours,

JOHN CAMPBELL.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 3rd May, 1881, at 8 p.m., when the following papers will be read :—

I. ERNEST DE BUNSEN :—"The Date of Menes."

II. PROFESSOR A. EISENLOHR :—"An Historical Monument (Egyptian)."



FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to
NO. 11, HART STREET, BLOOMSBURY, W.C.,
a special fund has been formed for the alteration and extension of
the Society's Library.

The following subscriptions have already been received by the
Secretary. Further amounts subscribed will be duly acknowledged
in the Proceedings :—

	£	s.	d.
James Backhouse	2	2	0
Robert Bagster	1	1	0
Rev. Charles James Ball	3	3	0
Rev. Canon St. Vincent Beechey	2	2	0
S. Birch, D.C.L., &c. (<i>President</i>)	3	3	0
B. T. Bosanquet (<i>Hon. Treasurer</i>)	5	5	0
Arthur Cates (<i>Hon. Secretary</i>)	5	5	0
Thomas Christy	5	0	0
Hyde Clarke	1	1	0
Miss Clendinning	2	2	0
Rev. George Currey, D.D.	3	3	0
P. J. de Horrack	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman	2	2	0
J. Gurney	5	0	0
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Professor T. Hayter Lewis, F.S.A.	5	5	0
Rev. A. Löwy	3	3	0
E. L. Lushington, D.C.L., &c.	5	0	0
Rev. James Marshall, M.A.... ..	1	1	0
Rev. Josiah Miller	1	1	0
F. D. Mocatta	5	5	0
Walter Morrison	20	0	0
Sir Charles Nicholson, Bart.	2	2	0
J. Manship Norman, M.A.	5	0	0
Miss Peckover	2	2	0
John E. H. Peyton	2	2	0
T. G. Rylands, F.S.A., &c.	5	0	0
W. H. Rylands, F.S.A. (<i>Secretary</i>)	5	5	0
George Samuel	10	10	0
Rev. A. H. Sayce, M.A.	5	5	0
Joseph Sidebotham, F.S.A., &c.	20	0	0
Erasmus Wilson, F.R.S.	5	0	0

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

- PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
 Congrès Provincial des Orientalistes. Lyons. 2 vols., 8vo.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ——— 2nd series, 1869.
 ——— Altaegyptische Kalender Inschriften, 1866.
 ——— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ——— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Lesestücke, 1878.
 ——— Assyrische Studien. Heft I, 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
 ——— Die Assyrische-Babylonischen Keilinschriften, 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ——— 6th and 7th do.
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.
 ——— The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 RICH, Babylon and Persepolis. 8vo.
 BURKHARDT, Eastern Travels.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

ELEVENTH SESSION, 1880-81.

Seventh Meeting, 3rd May, 1881.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXI. Nos. 209, 210. 8vo. January and February, 1881.

From the Society of Antiquaries of London :—Proceedings. Vol. VIII. No. 4. March 11th, 1880, to April 23rd, 1880. 8vo. London.

From the Société des Antiquaires du Nord :—Aarboger for Nordisk Oldkyndighed og Historie, udgivne af det Kongelige Nordiske Oldskrift-Selskab, 1880. 3rd and 4th Parts. Copenhagen. 8vo.

From the Palestine Exploration Fund :—Quarterly Statement, April, 1881. 8vo. London.

From Miss Amelia B. Edwards :—Narrative of a Journey round the Dead Sea and in the Bible Lands, in 1850 and 1851; including an account of the Discovery of Sodom and Gomorrah. By F. de Saulcy. Edited by Count Edward de Warren. 2 vols. 8vo. London, 1854.

[No. xxiv.]

From the Author :—A Thousand Miles up the Nile. By Amelia B. Edwards. 2 vols. 8vo. Leipzig, 1878

From G. Harwood Clarke :—The Book of Job ; a metrical translation, with introduction and notes. By Rev. Henry James Clarke, A.K.C. London. 8vo. 1880.

From the Writer :—Language, and Theories of its Origin. By R. Brown, F.S.A. 8vo. 1881. Reprinted from Journal of the Victoria Institute.

From J. Manship Norman :—Jerusalem Explored ; being a Description of the Ancient and Modern City, with numerous illustrations, consisting of views, ground-plans and sections. By Ermete Pierotti. Translated by Thos. George Bonney, M.A. 2 vols. Folio. 1864.

The following has been purchased by the Council for the Library of the Society :—

Layard, Monuments of Nineveh. Folio. London. 2 vols. 1849–1853.

The following were nominated for election at the next meeting on June 7th :—

Mrs. Barclay, Blackwell, near Darlington.

Rev. Daniel Augustus Beaufort, M.A., 9, Eliot Park, Lewisham.

Rev. William Henry Jones, 6, Prynne Street, Hull.

Walter Myers, F.S.A., M.R.I.A., 21, Gloucester Crescent, Hyde Park, W.

The following were elected Members of the Society, having been nominated on April 5th :—

Rev. John Binney, Middleton, Conn., U.S.A.

Rev. Charles Popham Miles, M.A., M.D., F.L.S., St. Peters's Vicarage, Monkwearmouth, Sunderland.

Rev. John Walter Spurling, M.A., Crowthorne, Berks.

Rev. Henry Barclay Swete, D.D., Ashdon Rectory, Linton, Cambridge.

Mr. William Simpson announced that some discoveries had been recently made by Lieut. Conder in the country round Hamath.

THE PRESIDENT announced that from information sent to him by a correspondent, he was able to make some remarks on one of the newly-discovered pyramids of Sakkara. The hieroglyphics are portions of religious inscriptions, perhaps, as has been suggested, portions of religious formulas older than the so-called Ritual or Book of the Dead. In this respect they have a certain resemblance with the formulas found on the early rectangular coffins of the VIth and subsequent dynasties, which have chapters of the Ritual intermingled with other prayers and adorations. The inscriptions of the Pyramid of Rameri, the Apappus or Phiôps of the Vth Dynasty, have this character, and are to a great extent difficult to translate. They have no historical value, though they are of great mythological importance, as in them constant allusion is made to the myth of Osiris, and the name of this deceased king, whenever mentioned, is preceded by the name of that god, the same as Menkara or Mycerinus of the IVth Dynasty had, although the adjunct of *maxeru* is not added to it, and does not appear. A considerable portion of the text refers to the goddess Nut or Nutpe, to whom the prayer on the sarcophagus of Menkara is addressed, and this legend of Nut is much enlarged in the present texts. But the inscriptions demand considerable study, which the President stated he proposed to give them. The power of the king is constantly alluded to, although not his actual conquests, for the mythological idea prevails throughout, and all the principal sepulchral deities, as Thoth, Horus, Set, Sothis, and the constellation Orion, with whom the deceased king is said to come forth and to set from the mouth of Ra or the Sun, and to be the fluid which proceeds from the mouth of Horus. Thoth gives him the eye of Horus; he is also the Sahu which proceeds from the mouth of the sun; Nut also takes care of his bowels, and places his heart in his bosom.

A description of the Pyramid and the position of the inscriptions and sarcophagus, which had also been communicated to the President, was read by the Secretary, as follows :—

The pyramid at Sakkara, numbered xxxvi by Professor Lepsius, and 5 by Vyse, contains two chambers, one having been entered from the usual north passage, the other has been broken into through the roof, the upper part of the pyramid being destroyed. The passage chamber is now inaccessible, being blocked up like all the

other pyramids lately opened* by many tons of stone thrown down from the masonry over it. The other chamber has had about ten square feet of the roof broken out. Both chambers are built of fine Mohattam limestone, the ends to the east and west being large continuous walls, between which the sides and roofs of the chambers are placed without any connection or support from the ends. The roof is pointed like the Queen's chamber in the Great Pyramid, and consists of five blocks along each side about five feet wide each, somewhat deeper in section, and about eighteen feet long, and a second similar set of blocks above these like the stones over the entrance to the Great Pyramid. The chamber is 10 feet 3 inches wide, and 25 feet 8 inches in length. The roof-stones having rested for 10 feet 10 inches, or three-fifths of their length, on the side walls, thus not tending to tip inwards or to press against each other.



The whole of this chamber appears to have been covered with inscriptions on the wall, but the entire side walls (which were intended to bear the weight of the roof stones) have, as far as can be seen—been smashed into chips by early enthusiastic destroyers: the chamber is full of fragments of the sides, with scraps of inscriptions on them; though a vast quantity has been lately taken out, and dozens of inscribed pieces may be seen lying all over the rubbish heap outside, still the chamber is nearly half-full, and all the east end is still invisible, excepting a scrap of the top corner. Not only have the inscribed sides been thus destroyed, but the roof has been broken up *in situ* and torn out for a considerable space; it is all decorated with incised stars, white on a black ground.


The sarcophagus has fared even worse, having been lifted up on to stones, and had a fire lighted under it; lines of groove-shaped holes have been cut on it so as to break it up, and both ends, as well as one side, are smashed off, the remaining side having a line of grooves cut, and being already cracked through. The material is basalt, and the form the old box-shape with sliding lid, slightly modified to the outline of the body, being about two inches out of the straight line on the side. It is of an astonishing massiveness, the inner depth being 24·8 inches, and the bottom 20·0 thick, the

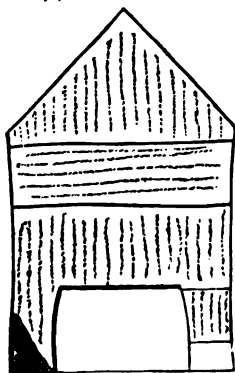
* XXXV.—4; XXXVII.—6; and XXXIX.—8.

inner width 24·3, and the sides 12·2 inches thick ; the outside length is 106·5 inches, the inside encumbered with stones. Fragments of the internal wooden coffin, and quantities of the wrappers, are lying about the chamber ; and I am informed that the body was found and brought to Cairo. This seems very strange after the extraordinary zeal shown in destroying the sarcophagus ; the perfect condition of the end wall also seems curious.

Besides this, there is in the floor a monolith square box or well, 28 inches inside, and sides 6·2 thick, apparently with the top flush with the original level of the floor of the chamber ; its depth is over two feet, and it is at present filled with stones up to that point. It has a lid also of granite,* without any grooves or pins or other attachment, simply a square slab, 41·2 inches wide, and 9·0 thick. What other coffins or boxes may still be under the rubbish that fills half the chamber has yet to be ascertained. The only inscription that was seen on the sarcophagus was on the side, of Rameri



whose name does not occur again in the inside as far as is visible, but only on some inscriptions on the passage wall leading to the north chamber. The only name seen on the walls is that of Pepi □□ . The arrangement of the inscriptions on the wall is this :—



About 70 or 80 vertical lines beginning at the roof.

6 horizontal lines, and one much larger below them.

57 vertical lines continuous down the south side, but separated on the north.

The blank space has apparently had a species of side-board of masonry against it, on which to lay the sarcophagus lid before sliding it into its final resting place ; the sarcophagus standing about four feet out from the west wall, exactly as in the two pyramids of Gizeh, except that here it stands on the floor, and has a support for the lid ; there it is sunk up to the lid, level with the floor, and the lid was slid into its place from the floor.

* This coffin is mentioned in the inscription of Una ; see "Records of the Past," vol. ii, p. 7.

The inscriptions are all cut sharply and finely, with internal details such as feathers and wings, and features of faces &c., all in low relief in the hollow, and the whole coloured a brilliant green.

The inscription visible on the east wall is similar, but with larger figures. There has been a mistake in the inscriptions at the sides of the block of masonry, and the whole surface has been dressed down, re-polished, and re-engraved. Traces of the old inscriptions are visible, and are here copied, but they are apparently not identical with any part of the present inscriptions.

The following communication was read:—

“The Date of Menes, and the date of Buddha.” By Ernest de Bunsen.

In mentioning the systematic alteration of Hebrew dates in the Septuagint, the author pointed out that the suggested explanation by a desire to harmonise Egyptian with Hebrew chronology was non-proven and too vague. The author was of opinion that the date B.C. 4620 was assigned in the Greek version to the creation of the first man, because the Seventy knew on the authority of their great contemporary, Manetho, that the first King of Egypt, Menes, ascended the throne at that date. Herodotus states that he was shown a manuscript from which were read to him by the priests the names of 330 monarchs who had, it was stated, succeeded Menes on the throne, the last of whom Herodotus calls Moeris. This cannot have been the king after whom Lake Moeris was called. Diodorus states that the Moeris or Morros of Herodotus was called Mendes. The author was of opinion that this may have been Smendes, the first Pharaoh of the XXIst Dynasty, whose accession took place according to the proposed scheme of comparative chronology in B.C. 1065. The reigns of the 330 successors of Menes seem to have filled up the Manethonian period of 3,555 years which commenced with Menes; if so, the accession of the first king in Egyptian history, followed by the 330 Pharaohs of Herodotus, was by Manetho believed to have taken place in 4620.

Special reasons were given why the accession of Smendes was regarded as an epoch in Egyptian history, and it was therefore considered to be highly probable that the 330 Pharaohs from Menes to Moeris or Mendes, reached to Smendes; and this probability was taken to be increased by the fact that by reckoning backwards from

the author's date of the accession of Smendes, B.C. 1065, the 3,555 years transmitted by Manetho, we arrive at the date 4620, which the Seventy, contemporaries of Manetho, have connected with the creation of the first man.

The other difference in dates in the Septuagint were considered, and it was stated that all post-diluvian dates had been arrived at by starting from the year B.C. 473. It was contended, and arguments brought to prove, that although this date was an impossible one for the laying of the foundation of the Temple by Solomon, it was a possible one for the birth of Gautama-Buddha.

The following communication was read by the Secretary :—

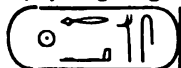
AN HISTORICAL MONUMENT.

BY PROF. DR. A. EISENLOHR, HEIDELBERG.

Notwithstanding the rich contributions given by modern excavations towards the history of Egypt, there still remain great gaps in our knowledge of the most remarkable periods of that history. Two epochs most particularly need to be cleared up, the predecessors of the XIIth dynasty, and the government of the Shepherd Kings. Of the latter M. Chabas has given a complete treatise in his pamphlet, "Les Pasteurs en Egypte : " Amsterdam, 1868 ; and of the time of the Antefs and Mentuhotepts, Dr. Birch gave an account in the fourth volume of these Transactions, on the occasion of his examination of the tablet of Antef-aa II of the Boulaq Museum. It is not my intention to arrange anew the list of these dynasties ; but I wish only to give some interesting particulars with regard to these kings. In the first place, speaking of the Hykshos, the learned assistant of the Berlin Museum, Dr. Stern, informed me, through one of my scholars, that some time ago this museum acquired from the Fyoom, No. 7798, the fragment of a wooden tablet, written on both sides. The whole of the text transmitted to me is rather difficult to explain, but doubtless it is as follows :—



"The King of upper and lower Egypt, Ra-āā-us, son of Ra, Apepa, giving life in eternity like Ra every day." The King








Ra-āā-us, is the king in whose thirty-third year

the Mathematical Papyrus of the British Museum* was written by the scribe Aahmesu, after the model of an earlier book, probably of the time of Amenemha III, of the XIIth dynasty. The fact is indeed very strange that scientific works appeared under the reign of a Hykshos king—the whole race being regarded as the destroyers of all civilisation. But there is another thing still more to be wondered at. We have already the double cartouche of a King Apepa on two colossi found at San. On both monuments the King Apepa

has cut his cartouches on the figure of a King



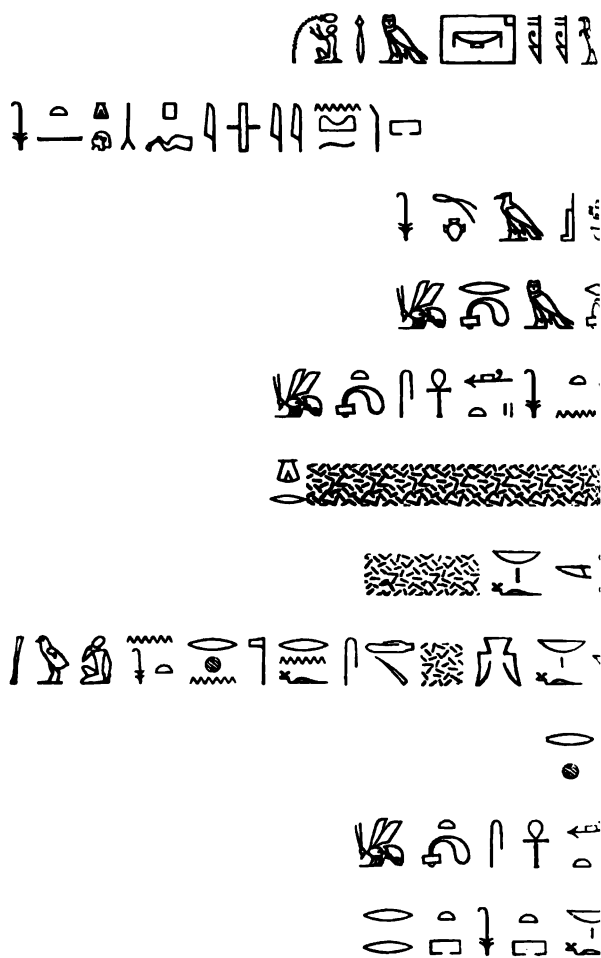
Ra-smenkh-Ka, probably of the XIIIth dynasty. The prenomen of King Apepi has been found on one of these colossi, and is given by Mariette in the *Revue Archéologique* (N.S. v, p. 298). It runs thus, (☉   ) *Ra-āā-ab-tati*. It is strange that Mariette, in his *Notice des principaux Monuments de Boulaq*, 3ème édition, p. 276, spells this name *Ra-aa-akh-teti*, and Maspero (*Histoire ancienne des Peuple de l'Orient*, p. 180), *Ra-aa-qenen*; but perhaps the  is not distinct on the original stone. Though both names begin with  *āā*, we cannot easily identify *Ra-āā-us* with *Ra-āā-ab-tati*. The existence of two Apophis might explain why the epitomists of Manetho disagree in classing King Apophis. While Africanus places him with 61 years at the end of the XVth dynasty, he is given by Eusebius with only 14 years, in the XVIIth dynasty. The 33rd year, in which the Mathematical Papyrus was written, can only be referred to the former Aphôbis. If M. Erman (*Zur Chronologie der Hyksos* (*Aegyptische Zeitschrift*, 1880) is right in taking the 518 years of Africanus for the sum of the XVth and of the XVIth dynasty, which seems very tempting, then this Aphôbis began to reign $518 - 284 + 151 + 61 = 446$ years before the King Ahmes, according to Lepsius, before $1684 = 2130$ B.C., and the Mathematical Papyrus was written by the scribe Ahmesu 32 years later, *i.e.*, 2098 B.C.

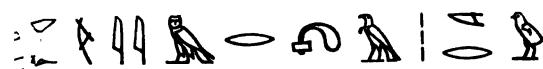
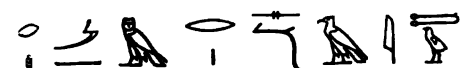
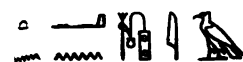
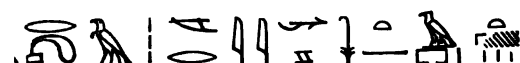
In his article on the tablet of Antef-aa II, Dr. Birch† mentioned a certain tablet representing Mentuhotep III worshipped by his suc-

* A. Eisenlohr, "Ein Mathematisches Handbuch der alten Aegypter:" Leipzig. Hinrichs, 1877. Zwei Bande. Commentar., S, 7, 28.

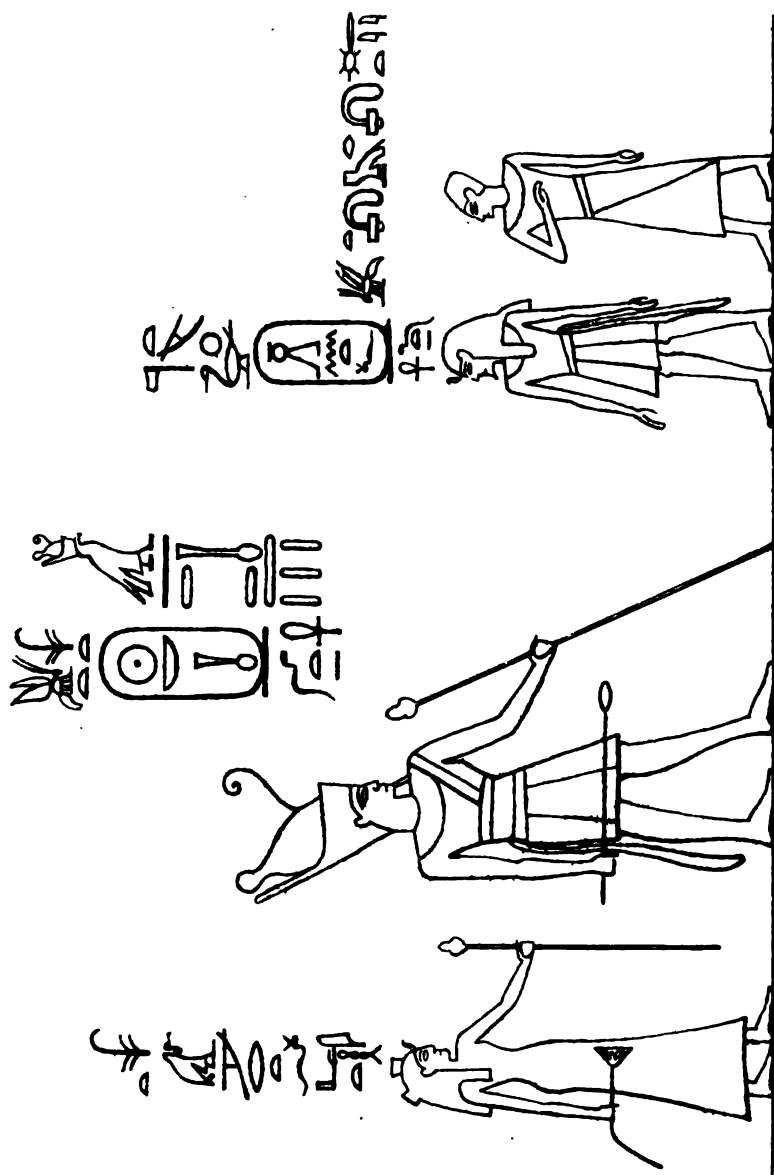
† "Trans. Soc. Bibl. Arch.," Vol. IV, pp. 172-195.

PLATE II.






(Meru, cf. Turin Stèle, Ranekher, 46th year).



ON A ROCK AT HOSH., GEBEL SILSILIS.

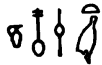
cessor, Antef IV. We shall call this Mentuhotep by his other name () *Ra-neb-Kher*; the more so as Dr. Birch gives to the same monarch, p. 188 of his article, the number II. The same did Lepsius, who registered four Mentuhoteps in his *Königsbuch*. Of these four Mentuhoteps, Brugsch changed Lepsius's order, and placed Ra-neb-Kher as the fourth, behind Nebhotep and Ranebtati.




He probably will prove to be right. [But it may be that Ra-neb-tati is the same king as Ra-neb-Kher, who is also called *sam tati*, "unitor of both lands," and I am ignorant from what reasons Lepsius made a special king of Ra Mentuhotep I, of whom we know nothing.]

Relics are extant of the coffins of two members of the royal family of Mentuhotep. First, on a small board, of the Harris collection, now in the British Museum,* the hieratic text of a part of chapter xvii (1-18) of the *Todtenbuch*, probably for a son of the

King Mentuhotep  The name of the

son I was not able to ascertain. The second is Wilkinson's copy of a wooden coffin of the wife of a King Mentuhotep. She is called

 *Khnum-nefer-het*. The coffin itself seems to be lost. It is very singular that the pyramidion, Br. Mus., No. 520, gives the

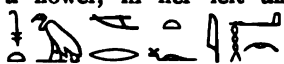
name of  *Antef-aa-Sekhem-af-ma*, and of the same , who is called  "royal

mother," "great royal wife;" so that it seems that Antef-aa was her and King Mentuhotep's son. On the pyramidion we find connected Antefs and Mentuhoteps, as we shall see them on the rock tablet. Ra-neb-kher must have been one of the most illustrious monarchs of Egypt; he reigned 46 years, as we learn from a stèle in the Turin Museum. In the procession of the ancestors of Rameses II, in the Ramesseum, Ra-neb-Kher is placed between Mena and Ahmes, as one of the great unifiers of the kingdom of Egypt. We do not miss him in any of the lists of sovereigns, neither in the series of Deir-el-Medinet, and of the Clot-Bey offering table at Marseilles, nor in any of the official lists at Karnak, Sakkarah, and Abydos.


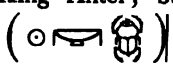

Going to Egypt in 1869, I read in *Murray* (*Wilkinson's Hand-*








* No. 6656a. It is part of the coffin copied by Wilkinson. S. B.

book: London, 1867, p. 395; cf. 360, 388), that Mr. Harris discovered in a ravine Shut-e'-Ragel, a little down from Silsilis, on the west side of the river, a rock tablet of Mentuhotep. I visited the place called Hosh, or Shut e' *Regâl*, and copied the inscriptions and figures. Some years later I found a good drawing of the tablet in the manuscripts of Mr. Harris. From this and my own notes I give the following plate, which is, as far as I am aware, its first publication. The tablet is cut in the rock on the left side of the road which goes inland, not far from the Nile, and I think an examination of the environs would probably reveal other inscriptions. On the tablet to the left we see the King Raneb-Kher, with a club in his right hand and a spear in his left, crowned with the double crown of upper and lower Egypt. Of his banner title, *sam tati*, or "uniter of both lands," which appears on the tablet, we have spoken already. Behind the king stands a female figure, in her right hand a flower, in her left also a spear; the words over her head

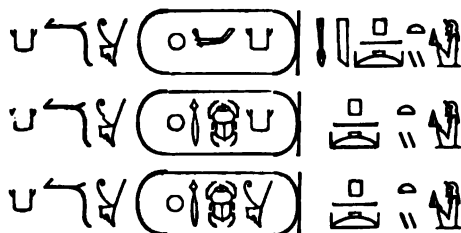









mer-tef-d'âh, appear to be the name of the person represented; but it is doubtful if her title "royal mother," refers to Ra-neb-Kher; it is more likely that it refers to the prince Antef, who renders his homage to both figures. In this other case she will be the wife of Ranebkher. The cartouche of the Antef on the

right of the tablet is headed by the signs  *neter mert si ra*, "beloved by God, son of Ra," which shows that the person below is a king, and probably the actual king who renders homage to his ancestor, perhaps to his father and mother. My first idea was that Antef was only the king of a part of Egypt, of the district of Thebes, and Mentuhotep Ranebkher his suzerain, as ruler of the whole country. But the designation of Mertesaah as royal mother, and the filiation of Antefs and Mentuhoteps shown by the pyramidion, make it more than probable that this Antef was the follower and not the vassal of Mentuhotep Ranebkher. Which of the different Antefs the worshipper of Ranebkher was, is not difficult to discover. The Karnak tablet shows, in its second series, three cartouches of Antefs, of whom one appears to have been only heir presumptive. In the third series is another King Antef; but besides these, in the lowest series, a King () Ra-nub-Kheper, whose other name () Antuf is known from the Abbot


Papyrus, which contains the examination of ten Theban royal tombs, three of which belong to Antefs, and one to Ranebkher Mentuhotep. As the Karnak tablet places the King Ra-nub-Kheper just beside Ranebkher, I consider him to be the Antef of the rock tablet of Shut-e-regäl. We may call him Antef IV, as he is probably the last of the series. He is followed on that tablet by a personage called  *Kheti*, a very common name at that time, as we learn from the register in *Lieblein's Namenwörterbuch*. He bears like the Kheti (Lieblein, No. 267) the title     *se(kh)et, mer sekhet*, "privy counsellor, president of the exchequer." The first part   * seems to be more a dignity; the second a function. The same title is often found in old monuments, e.g., on the large stèle of Mentuhotep at Bulaq of the time of Osertasen I.

On the right hand side of the same rock are three horizontal lines as follows :—


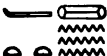




running from right to left   ()   
mer Ket en () *Penati*, chief of the works of King
 () *Penati*. The same name, *Penati*, is three times repeated, but in the company of three different cartouches. These cartouches contain the names *Ra-Sar-ke* (Amenophis I), *Ra-ā-Kheper-ke* (Thotmes I), and of *Ra-ā-K(he)per-en* (Thotmes II). Only the name of the first king is followed by   *mā kheru*; so it would appear that the two last monarchs were living when the inscription in memory of the deceased *Penati*, who had the function of superintendent of works under these three monarchs, was made.

A little further forward in the same valley or ravine we find

* For this title and  cf. Revillout, "Zeitschr. f. ägypt. Sp." 1880. s. 71 & foll.

eleven lines of a badly cut (Plate II), containing the titles and names of royal functionaries given in the adjoining plate; and I must call attention especially to the first of these eleven, who was high priest in the gold-house (the royal tomb), decorator (*cf. Chabas, Études sur l'Ant. Hist.* 2^e ed., p. 79) of the palace (*aha*), superintendent of decorators, strong (*i.e.*, skilful) in stones, *Si entef*.

Of the reign of King Mentuhotep Ranebkher there exist two remarkable stèles, the one at Turin, the other in the Louvre. Champollion first drew attention to these monuments in his *Letters of Turin*, 1826 (*Seconde Lettre*, p. 114 ff). That of the Turin Museum, belonging to the chief of the treasurers, Meru, and dated in the 46th year of Ranebkher, has been treated by Orcurti in the *Memorie della R. Accademia di Torino*, Ser. II, tomo xx, 1863, and newly by Prof. Rossi (*Illustrazione di una Stela Funeraria dell XI Dinastia*, Torino, 1878). The Paris stèle has been published by Lepsius (*Auswahl*, taf. ix) and Prisse d'Avennes (*Monuments Egyptiens*, pl. VII), and translated in the Transactions of this Society by Professor Maspero.* I would refer to these translations, and notify only a few points in which I do not agree with the authors. In the Turin stèle Rossi erroneously changed the word  *sati*, "liquid offerings" into  &c., *Un en tef emtuten*. I translate "who was a father to you." In the Paris stèle I cannot accept with Maspero a second mystical sense in the text, but I believe that Iritisen† speaks only of his own and his son's skilfulness in the arts. I do not read  *sekhet*, "the form," but  *set*, "the goose," in its going out and in.

The following has been addressed to the President:—

QUEENS' COLLEGE, CAMBRIDGE.

MY DEAR SIR,

8th April, 1881.

Herewith a few notes on the four Phœnician inscriptions recently sent to you from Cyprus, in both photographs and squeezes, by Mr. Pierides. It is to be regretted that he did not at the same time supply you with a few details as to the exact locality of the find,

* "Trans. Soc. Bibl Arch.," Vol. V, p. 555.

† Or Maasen. S. B.

which we may, however, presume to be in the neighbourhood of Larnaca.

No. 1 is a tombstone, with the following inscription :—

(1) לאשמנשלך בן עבדאס [ר] בן

(2) גדמלך בן אהלמלך

(1) *To 'Eshmūn-shillēkh, the son of 'Abd' Ōsār, the son of*

(2) *Gad-melekh, the son of 'Ōhel-melekh.*

The name **אשמנשלך** finds its parallel in the trilingual inscription of Leptis Magna, in **בעלשלך**, which is there transliterated **BAΛΣΙΑΛΗΧ** and **BALSILECH** (see Schröder, *Die phönizische Sprache*, p. 200). In the well known name **עבדאסר** the carver of the inscription has accidentally omitted the last letter. **גדמלך**, *Gad-Melekh* or *Gad-Mōlekh*, belongs to the same family of names as **גדיאל**, **גדמלקרת**, **גדצד**, **גדשד**, and many more. **אהלמלך** is not quite so clear as to its formation, but I suppose the first part of the compound to be connected with **אהל** or **أهل**, not with the radical **הלל**.

No. 3 is likewise a tombstone, thus inscribed :—

לעבדססם בן עבדחף בן עבדמלקרת

To 'Abd-sūsīm, the son of 'Abd-Ḥāph, the son of 'Abd-Melkart.

The first and third of these names are common, the second is new. The last letter of it is not, I think, **ר**, for the form of **ר** in the syllable **קרת**, at the end, is different, and the squeeze shows distinctly that this letter is an open hook (**ך**), and consequently **ף**. The name **חף** = *Apis*; compare **תחפי**, *Ta-Ḥapī*, "She of Apis," in the stèle of Carpentras, line 1. Above this inscription are two circular ornaments.

No. 2, which is also a tombstone, presents a little more difficulty than either 1 or 3. I would venture to read it thus :—

(1) לכלבא בן אשמניתן בן כלבא בן ג

(2) בן א*רבדיל בן בעלחנת

(1) *To Kalbō, the son of 'Eshmūn-yāthan, the son of Kalbō, the son of G—,*

(2) *the son of ———, the son of Ba'al-hānīth.*

The name of כלב is quite distinctly written in both places where it occurs; and about the first *n* in אשמנין there can be no doubt, though it varies slightly in form from its fellows. As the second line undoubtedly commences with the word בן, *son*, the carver must have omitted all the letters of the preceding name but the first, ג. The first name in the second line puzzles me. After the initial נ there is either a flaw in the stone or an erasure by the carver; the three subsequent letters seem to be ד ב ד rather than ר ב ר, for the shaft of the ר would probably have been longer. The last name I suppose to mean "Spearman," from חנית. This tombstone is not inelegantly ornamented above.

Of No. 4 I cannot attempt any interpretation, as it is much weather-worn, and the squeeze is consequently a very bad one. The letters which I can decipher are these:—

* מאב * ע * (1)

בעל * מחר (2)

I cannot affirm, however, that the מ in the second line is certain, and there may possibly be a letter between ה and ר. This does not seem to be a tombstone, and the inscription is surmounted by the figure of a bird.

Yours very truly,

WM. WRIGHT.

DR. S. BIRCH.

ERRATUM.

Proceedings, April, No. XXIII, on page 85, line 11, the characters ✠ א are a gloss, and therefore represented smaller in size in the original text.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on 7th June, 1881, at 8 p.m., when the following papers will be read:—

I. THEO. G. PINCHES — "Some Remarks upon the Recent Discoveries of Mr. Rassam at Abou-habba."

II. DR. S. BIRCH—"Notes on the recently discovered Pyramid of Pepi at Sakkara (VIth dynasty)."

III. PROF. E. L. LUSHINGTON — "The Inscription of Mentuhotep."

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to
NO. 11, HART STREET, BLOOMSBURY, W.C.,
a special fund has been formed for the alteration and extension of
the Society's Library.

The following subscriptions have already been received by the
Secretary. Further amounts subscribed will be duly acknowledged
in the Proceedings :—

	£	s.	d.
James Backhouse	2	2	0
Robert Bagster	1	1	0
Rev. Charles James Ball	3	3	0
Rev. Canon St. Vincent Beechey	2	2	0
S. Birch, D.C.L., &c. (<i>President</i>)	3	3	0
B. T. Bosanquet (<i>Hon. Treasurer</i>)	5	5	0
Arthur Cates (<i>Hon. Secretary</i>)	5	5	0
Thomas Christy	5	0	0
Hyde Clarke	1	1	0
Miss Clendinning	2	2	0
Rev. George Currey, D.D.	3	3	0
P. J. de Horrack	3	0	0
The Rt. Rev. the Lord Bp. of Durham	5	0	0
Rev. T. Murray Gorman	2	2	0
J. Gurney	5	0	0
Charles Harrison, F.S.A.	5	0	0
J. Park Harrison, M.A.	2	0	0
Professor T. Hayter Lewis, F.S.A.	5	5	0
Rev. A. Löwy	3	3	0
E. L. Lushington, D.C.L., &c.	5	0	0
Rev. James Marshall, M.A.	1	1	0
Rev. Josiah Miller	1	1	0
F. D. Mocatta	5	5	0
Walter Morrison	20	0	0
Sir Charles Nicholson, Bart.	2	2	0
J. Manship Norman, M.A.	5	0	0
Miss Peckover	2	2	0
John E. H. Peyton	2	2	0
T. G. Rylands, F.S.A., &c.	5	0	0
W. H. Rylands, F.S.A. (<i>Secretary</i>)	5	5	0
George Samuel	10	10	0
Rev. A. H. Sayce, M.A.	5	5	0
Joseph Sidebotham, F.S.A., &c.	20	0	0
Erasmus Wilson, F.R.S.	5	0	0

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

- ♦—
- BOTTA, Monumens de Ninive. 1847—1850.
 PLACE, Ninive et l'Assyrie, 1866—1869. 3 vols., folio.
 FERGUSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ———— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ———— ———— 2nd series, 1869.
 ———— Altaegyptische Kalender Inschriften, 1866.
 ———— ———— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ———— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ———— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Lesestücke, 1878.
 ———— Assyrische Studien. Heft I, 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
 ———— Die Assyrische-Babylonischen Keilinschriften, 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ———— ———— 6th and 7th do.
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.
 ———— The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841—1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 RICH, Babylon and Persepolis. 8vo.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824—30. (*Text only.*)

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

ELEVENTH SESSION, 1880-81.

Eighth Meeting, 7th June, 1881.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.

THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXI. No. 211.
Vol. XXXII. No. 212. 8vo. London, 1881.

From the Royal Geographical Society :—Proceedings, and
Monthly Record of Geography. Vol. III. Nos. 5 and 6.
8vo. May and June, 1881.

From the Geological Society :—Quarterly Journal. Vol. XXVII.
Part 4. No. 106. 8vo. London, 1871. Vol. XXXI. Part 4.
No. 108. November, 1878. (Completing the Society's set
from 1871 to present date.)

From the Royal Asiatic Society :—Journal. Vol. XIII. Part 2.
New Series. 8vo. London, April, 1881.

From the Académie :—Mélanges Asiatiques tirés du Bulletin
de l'Académie Impériale des Sciences de St. Pétersbourg.
Tome VIII. Livraisons 5-6 et dernière. 8vo. St. Péters-
bourg, 1881.

[No. xxv.]

From the Anthropological Institute of Great Britain and Ireland :—
Journal. Vol. X. No. 2. 8vo. London, 1881.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal. Vol. XXXVIII. No. 149. 8vo. London, 1881.

From the Smithsonian Institution :—The Annual Report of the Board of Regents for the year 1879. 8vo. Washington, 1880.

From Major A. Palma di Cesnola :—Laurence-Cesnola Collection. Cyprus Antiquities excavated by Major Alexander Palma di Cesnola, 1876 to 1879. London, 1881.

Contains fifty-nine photographic plates of the numerous objects discovered, including vases, statuettes, glass, gold ornaments, metal work, &c., &c., with an introductory notice of the collection, descriptions of the antiquities, and explanatory letters from M. Ernest Renan, Dr. Birch, J. R. Herbert, R.A., Professor A. H. Sayce, &c.

From the Author and Messrs. Breitkopf and Härtel, the Publishers :—Indogermanische Grammatiken. Band II. A Sanscrit Grammar, including both the classical language and the older dialects of Veda and Brahmana. By William Dwight Whitney. 8vo. Leipzig, 1879.

From Lieut.-Col. Ibbetson :—Vues en Egypte, d'après les Dessins originaux en la possession de Robert Ainslie, pris durant son Ambassade à Constantinople. Par Louis Mayer: à Londres, 1802. Folio.

From R. D. Darbishire :—Congrès Provincial des Orientalistes. Compte Rendu de la Troisième Session. Lyon, 1878. 2 vols. 8vo. 1880.

From the Author :—On the Use of the Greek Language written Phonetically in the Early Service Books of the Church of England. By William Chappell, F.S.A. 4to. London, 1881.
Reprinted from the "Archæologia."

From the Author :—Christ the Lord. By Thomas Tyler, B.A. 8vo. London, 1863.

From the Author :—On the Origin of the Prince of Wales' Feathers. By William Simpson, F.R.G.S. 8vo. London, 1881.
Reprinted from "Fraser's Magazine," May, 1881.

The following have been purchased by the Council for the Library of the Society :—

Etudes Accadiennes. By François Lenormant. Tome III. Part 1. 4to. Paris, 1879.

Akkadische und Sumerische Keilschrifttexte. * * * * * Copied von Dr. Paul Haupt. Part 1. 4to. Leipzig, 1881.

The following, having been by special order of the Council submitted for election, were duly elected members of the Society :—

William Booth Finlay, Neuilly, Paris.

Stanislas Guyard, 45, Rue St. Placide, Faubourg St. Germain, Paris.

Mrs. Kelly, Woodridings, Pinner.

Stephen D. Peet, Clinton, Wis., U.S.A.

The following were elected members, having been nominated on May 3rd :—

Mrs. Barclay, Blackwell, near Darlington.

Rev. Daniel Augustus Beaufort, M.A., 9, Eliot Park, Lewisham.


Rev. William Henry Jones, 6, Prynne Street, Hull.

Walter Myers, F.S.A., M.R.I.A., 21, Gloucester Crescent, Hyde Park, W.

Theo. G. Pinches read some remarks upon the recent discoveries of Mr. Rassam at Aboo-habba :—

Aboo-habba is a site about 16 miles south-west of Baghdad, and represents the Sippara (the principal seat of the Sungod-worship) of the inscriptions. The antiquities from this place are mostly from the temple of the Sungod, called E-Barra. These consist of a stone about one foot high by nine inches wide, the earthenware trough or box in which it was kept, a mould which covered and protected part of the stone, and two cylinders bearing the name of Nabonidus. The stone contains a long inscription, and, at the top of the obverse, a representation of the shrine, in which a figure of the Sungod is shown sitting. Above the shrine are two small figures, who seem to be guiding with cords the course of the sun, which stands on a kind of table below them. Servants of the Sungod lead into his presence a worshipper, intended, most likely, for the king by whose order the

stone was cut. The workmanship of the whole is very fine, and in a perfect condition.

The inscription, which covers the rest of the obverse and the whole of the reverse, begins by mentioning the wrongdoings of the Sutû, "a wicked enemy," who seem to have carried off the property of the Temple of the Sungod, and destroyed the sanctuaries. Simmaš-Šigu, king at that time, asked for the restoration of the property, which was refused. Simmaš-Šigu then began the restoration of the temple, intrusting the work to one Ekur-šuma-ibašši, a man bearing the title of  (in Akkadian: gaššu). The work was continued in the reign of E-Ulbar-šakin-šumi,* but it remained for Nabû-apla-iddin, king of Babylon, "the proclaimed of Marduk, the beloved of Anu and Bêl, gladdener of the heart of A-edina, the man, the warrior, who attained to the kingdom, the bearer of the strong bow, the destroyer of the wicked Sutû, who had made their sin great; he who made Turgiš, of the land of Akkad, to found fortresses, establishing the altars," &c., &c., to thoroughly restore the Temple. Then comes a long description of the repair of, and additions to the shrine and temple, and the confirmation to the seed of Ekur-šuma-ibašši, of the guardianship of the sanctuary, now adorned with the image of the Sungod, and with chased gold and bright crystal. Besides this, the king founded a shrine for the Sungod in Bît-kar-zagina, beside the Euphrates, where victims were offered, and honey and wine bestowed. The inscription, which now becomes very difficult, speaks of the services of the temple, and the delivery of the stone, of which a copy was made, into the hands of certain men. The date "Babylon, month Nisan, 20th day, and 31st year of Nabû-apla-iddin, king of Babylon," is then given, after which come the usual curses on those who should destroy, and blessings on those who should restore, the monument in question.

During the course of years, however, the stone got broken, and was riveted together with iron, most likely in the time of Nabopolassar, who made the earthen box in which to keep it, and the inscribed covering to protect the bas-relief. Later, Nabonidus repaired and adorned the temple, placing in its foundation the two clay cylinders recording the event. Some remarks upon the worship of the Sungod,

* In Akkadian E-Ulbar-gar-mu ("Proceedings," p. 42), the Ulbar-surki-iddina of George Smith.

with special reference to Sippara, the principal seat of the worship, were then added.

In giving an account of the chronological value of the text, it was remarked, that it gave the names of three Babylonian kings who reigned in close succession, namely, Simmaš-Šigu, Kaššû-nadin-aḫi, and E-Ulbar-šakin-šumi. As the writing on the new tablet was very much like that of one dated in the reign of Simmaš-Šigu, it was inferred that the three kings above-mentioned could hardly be more than a hundred years earlier than Nabû-apla-iddina. The author was therefore inclined to place the date of Simmaš-Šigu at about 980 B.C., a date which, if correct, overthrows his conjectured rectification of the list of kings given in the "Proceedings," pp. 42 and 43.

The President communicated some Notes on the recently-discovered Pyramid of Pepi (VIth Dynasty) at Sakkara :—

The Pyramid of Meren-ra, which is the one marked B on the plan, had also been destroyed at some period for the sake of the materials, and in the most reckless manner, more than half of the masonry at least having been carried off by the spoilers, and the entrance blocked by a fallen granite portcullis. With difficulty they had reached the horizontal passage which leads to the sepulchral chamber ; and it is through the false entrance bored by them that the original horizontal passage is reached at the present day. This passage is described by M. Brugsch as covered with hieroglyphs in horizontal and vertical lines, in which was the name of the monarch known by the prenomén Meren-ra, accompanied by his family name, read Haremsaf by Brugsch Pasha, but Taemsaf by Maspero. From this passage, which, owing to the ruined condition of the pyramid, was very low, Brugsch Pasha found his way into the sepulchral chamber. This chamber, like the passage, was built also of white limestone, had a ceiling with a pointed roof, and the walls were covered with vertical lines of hieroglyphs. A door from the west wall, much destroyed, led into a second chamber, which was larger and more roomy than the first chamber, in which were two rectangular sarcophagi of red granite, close to the south-west angle of the west wall. The covers of both were drawn back—that of the smaller sarcophagus buried under a block of stone. The larger sarcophagus (2·72 metres long, and with the chest about 1·48 metres high, or

6 feet 10 inches long, and 4 feet 4 inches high) had inscriptions. These inscriptions, which were well carved, contained the five titles of the king as follows: "The living Horus, life of diadems, king of upper and lower Egypt, life of diadems Meren-ra the double or second golden hawk Meren-ra the heir of Kheb Meren-ra, the great god lord of the horizon Meren-ra living like the sun." The other inscription was essentially the same, but ended with the antithetical title of "Son of Nut of her body Meren-ra the Horus of the horizon Meren-ra living like the sun." This was an indirect manner of expressing that the monarch was an "Osiris," or "Osirian," a title in the other inscriptions prefixed to his name. It is also to be observed that the king is identified with Harmachis or Harkhuti.

The mummy found with the sarcophagus, which has been removed to Boulaq, had the skin well preserved, the outlines of the features distinct, eyes closed, nose fallen in. The body had been carefully embalmed, and wrapped in fine linen. It was of a young person. The contents of the smaller sarcophagus are not mentioned. The sarcophagus has been recognized as that which the officer Una brought from the land of Abhat with a pyramidion and the statue of the king. None of the other remains mentioned by Una were discovered.

The genealogy of the family of Pepi and Meren-ra given by Brugsch Pasha is as follows: From Khua and his wife Nebet descended Mer-ra-ankmas, the wife and queen of Pepi I, or Meri-ra, the Phiops of the VIth Dynasty, the mother and father of Haremsaf, Meren-ra, and his brother Noferkara. A portion only of the inscription of this pyramid has been published, but the contents of the whole are like those of the pyramid of Pepi, without any historical interest, and only contain ritualistic expressions connected with the Osiris and Sun myths. One peculiarity distinguished these early texts, rarely found elsewhere—the upper portions only of human figures in different actions and attitudes were substituted for the entire figure. The texts are so full of difficulties that Brugsch has only translated a portion of the lines published of part of the pyramid (the corridor of Mer-en-ra):—

Line 1. Stands (my) father, stand the Osiris, H. M. I am thy son, I am Horus, I have come to thee, thou art cleaned, purified.

Line 2. Thou has been made to live, thou hast united thy bones, thou hast brought back what has swam away from thee; thou hast regained what has been divided from thee for I am Horus, the avenger of his father.

Line 3. I have struck for thee, thou hast been struck, I have avenged my father, my father the Osiris H. M., from the one doing ill to him, I have come to thee.

Line 4. By my duty as Horus, who has made a burnt offering to thee, my father the Osiris H. M., on the throne of Ra Tum, thou accompaniest, or the revolutions, what is to be done in the light.

Line 5. Thou passest the night in the bark of the sun, Meruneter, prepared for him is Meruneter, he goes in it, the sun is rowed in it

Line 6. to the horizon H. M. goes on to it, Ra, thy seat is for thee on the throne of Ra, thou orderest words to the gods.

Line 7. When the sun (Ra) proceeds from Nut born is Ra daily, this H. M. is born daily like the sun, thou hast taken the inheritance

Line 8. Of thy father's Seb before the nine gods in An or Heliopolis in company of the eighteen gods, very great the greatest amidst the spirits of An [Heliopolis].

Line 9. These two great gods have put thee forth, the greatest amidst the fields of the Aahlu, as the throne of Horus.

Line 10. They have assembled, they have placed Shu at thy east side, Tefnu at thy west, Nu at thy south, Nut at thy north.

The ideas which follow, and are of a ritualistic nature, alluding to the work, especially that done of reaping and sowing the corn in the Aahlu or Elysium, to the reception of food, drink, clothes, the power of passing the gates, and the things done by command of his father Seb or Kheb. The king's passage in the future state is also identified with the revolution of the sidereal heavens. The text here reads at the end: "Oh Osiris H. M. The heaven goes pregnant with thee and with Orion, the morning star is born with Orion, here a rising, there a rising, according to the orders of the gods. Thou goest and appearest with Orion at the east of the heaven. Thy

setting is with Orion, in the west of the heaven. Ye three are there when Sothis makes clean her place, ye conduct her to the good distances in heaven, fields of the Aahlu." The rest of the published text refers to the acts and condition of the king in the Aahlu and the heaven. Some of the mythological notions here are peculiar, as "Is," it says, "the horizon like the sun, the morning star of the celestial gate, the divine parts of the Uatur, or sea which the heaven produces." This text describes the gods as produced of Nut (the Ether or Egyptian Rhea), "at the time of the inclination of her face, their crowns on their heads, and collars on their necks, prepared of verdant leaves, the lower crowns, the pools of the Aahlu, the Hotep pools of the great place, tied by olives (het) from the meadow of Lower Egypt." It continues: "She brings her hand, she anoints her chief son, Har-pa-chrut, or Harpocrates, the youth who traverses the earth in whitened sandals, who goes to see his father, the Osiris ministers to H. M., he goes along with Karheb of her son to the legs of H. M." In another place, allusions occurs, as in the pyramid of Pepi I, to the myth of Set. "He (H. M.) has taken the rising before thee, as Horus takes the house of his father from his brother Set before Seb."

In addition to the description already given, Brugsch Pasha states that the cover of the sarcophagus of Pepi had been pushed aside by a thief, and that part of an alabaster object, probably portion of a canopus, was found in the stone chest. I would however mention that the alabaster vases of the elegant calathus or basket shape of this material, which are in the different European Museums, one of which is figured by Prisse in his "Monuments Egyptiens," probably came from this pyramid, as also some wooden boxes and other objects. Remains of the bandages of brown and yellow colour of fine texture were found, but it is not said if they were of linen. A well embalmed hand (probably that of the king Pepi) was also found amidst the *débris*.

The lower vertical inscription marked I of the pyramid of Pepi, consisting of forty-four lines, containing the speeches and mythological notions connected, contains (first) a speech addressed to the king, announcing that he is inundated with the fluid which emanates from the limbs of Osiris, and that he proceeds as the great bull of Heliopolis and the Uat or Buto of another region, and that, although buried, he is not dead (lines 3, 4), followed by another speech that he has

been buried as Osiris, embalmed by Anubis, and conducted to the nine (*pset*) gods; that he has received his spirit, and become spiritualised. In it the antagonism of Set and Horus is distinctly alluded to. The king is said to go to the heaven as Horus, and his "*sah*," or form, "to come forth from the mouth of the sun, as Horus dwelling amidst spirits on the marvellous throne as Horus." There is also an allusion (line 12) to "sailing through the waters of Kha, conducted by Nut (Rhea) as a star, passing over the sea under the belly of Nut, his hand seizing the *Tiaut* (a place of residence of departed spirits) situated under the constellation Sahu" (or Orion). The king also is described as fed by the viands of the gods, and that neither his father nor mother is mortal, and that he the king does not die. In fact the monarch is entirely apotheosed in this and the subsequent address (line 25), where he is recognized by the sun, not allowed to be detained on earth, but identified with Horus. Another speech (line 30) mentions the name of the god Amen, which is remarkable for so early a period, but it still continues to identify the monarch with the constellation *Sahu*, with which he comes forth from the east and sets in the west, and of which the *tuant*, or morning, is born; and in line 35 Sothis is said to be the third. The rest consists of description of the protection accorded by Nut, and the *qa* or eidolon of the king and gods.

B 22 lines of upper vertical inscription, containing ideas very similar to those in A, 44 lines, and offering no great point of mythological interest, and the same applies to C. The 5 horizontal lines of inscription copied from the western wall, repeating the usual ideas connected with Nut, and a repetition of the idea that the king is alive and not dead. The fragment D on the eastern side of the passage has 9 vertical lines, with the cartouches all obliterated. Besides which there is a fragment E, of 17 vertical lines, displaced, but originally in the passage, also alluding to Orion, and influence of Nut, or the heaven. F 1-2 are red quarry marks on the stones. F 3-4 black ones on the same, and three coarsely-written hieroglyphs approach hieratic forms. The fragment H₁ is a scrap of the east end, with larger figures than on the western side, and has no remarkable interest. H 2-3-4, fragments from the sides of the chamber lying in the rubbish, they are also parts of the usual inscriptions. H 4 reading "in thy (masc.) name of *Mena*," or *men. set*, but are too fragmentary to be of much mythological importance.

The last inscription (I) is described as six columns, beneath the first six of the lower vertical north end of sarcophagus; and it is stated this is placed over an erased inscription which has been polished off, and of which traces remain all over the stone; the former inscription came further on south side, and the following inscription (line 1) is legible, and has been covered over by the masonry support of the lid of the sarcophagus. This inscription is of the same nature as the preceding, and comprises the same ideas. The main points are the identification of the monarch with Osiris and Horus, or Harmachis, the constellation Orion, and the mention of Sothis affecting the chronological date of the Vth Dynasty, and the mention of the principal deities of the Pantheon.

A paper from Professor E. L. Lushington, on the Stèle of Mentuhotep, was read by the Secretary.

The text of this monument will be found in Mariette's work on Abydos (Vol. II, pl. 23), &c., having been discovered by him amongst the ruins of that place.

The solar disk is represented at the top, with two uræi, and prominent outspread wings; below the middle point the square royal scutcheon, above which stands a hawk facing the sinister side with the double crown. In front of it stands Osiris "dweller of the west, lord of Abydos;" on the other side behind it, "Son of Ra, Usertesen, the gracious lord, &c., &c." Below the extremity of the wings on each side, the characters expressing Hut (Edfu). This fills the arched top of the stèle, and below are twenty-three horizontal lines of hieroglyphics. A figure of Mentuhotep is carved, facing and shortening the last eleven lines of the inscription.

The text records the honours and services of Mentuhotep, a favoured officer of Usertesen, the second king of the XIIth dynasty, son, co-regent and successor of his father, Amenemha, founder of the dynasty, who in the twenty-first year of his reign associated Usertesen in the sovereignty with himself.

Mentuhotep calls himself at the end of the inscription (line 23), "I, princely ruler, keeper of the seal, single overseer of temples, overseer of marshes for sport, overseer of the double storehouse for gold, overseer of the seal, Mentuhotep, son of Asenka, justified."

A translation of the inscription was given, with notes, discussing many of the difficult passages.







A communication was read by the Secretary, from H. H. Howorth, F.S.A. : Was Piankhi a synonym for Sabako ?










Although Piankhi appears as the "King of Upper and Lower Egypt" in his long inscription,* his name finds no place in the list of Manetho. It was urged that Piankhi was a synonym of some king mentioned under another name, and that there was great probability that it was an Egyptian name or title adopted by one of the three Ethiopian kings forming the XXVth Dynasty mentioned by Manetho. Mr. Howorth suggested the probability that Piankhi and Sabako were one and the same person.



The following communication has been received :—

DEAR MR. RYLANDS,

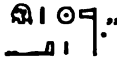
21st May, 1881.

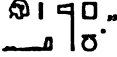
Some years ago Brugsch proposed a theory of "Phonetic Indicators" as furnishing a clue to the exact values of certain polyphonous hieroglyphic signs. The sign  for instance is known to have very different values. According to Brugsch, the group  is to be read *āp*, as shown by the indicator , whilst  is shown to be *tep ret* by the indicator . Now both Dr. Dümichen and I have proved in the *Zeitschrift* (1872, p. 76; and 1873, p. 111) that in the latter group the sign  has the value not of *tep*, but of *āpi*. Had we extended our inquiry but a little further, we could hardly have failed to make a very curious and important discovery, which I now communicate to you.

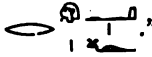
 in  is not a phonetic indicator, but an independent word *ā*, signifying "hand," and  here is simply the well-known preposition commonly translated "upon." There are several other compound forms of the same kind: , , , etc., exactly like the Semitic , , , etc., or the classic *πρὸ χειρῶν*, *ἐν χερσὶ*, *ὑπὸ χεῖρα*, *ἐκ χερῶν*, *prae manu*, *ad manus*, etc.

The exact meaning of  is "before," "in presence of," and it is frequently written with the plural  even in variants, e.g., Mariette, *Abydos*, I, 37; cf. lines *b* and *c*.

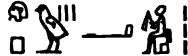

* "Records of the Past," II, 81.


"The gates of the horizon open *before* the Sun-god 
Totl., 39, 4.



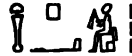
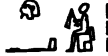


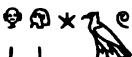



"The earth is freed from evil *in the presence of* this god 
 Rougé, *Edfu*, pl. 152.





"O all ye gods who are with the Lord of all, and are sitting in his presence ." Louvre, E, 3512.


Such is *always* the meaning of the compound group when it is used prepositionally.

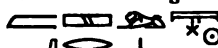
When used as a noun or as an adjective it signifies *one who is before, that which is before* (e.g., *the beginning, the entrance*); hence in the plural *those who were before, the ancients* 
Denkm. III, pl. 13,  τῶν πρότερον, βασιλευκότων,
Tablet of Canopus, line 15.
















From the explanation of this group I pass on to the phonetic value of the first portion of it, viz., the preposition . The materials for the solution of this question have long been before us, but have been neglected. The following variants are well known:—































 Brit. Mus., 829 = 
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






From these equations we obtain the values  =  =  = *hotep*. This value of  has long been known and insisted upon both by Dr. Dümichen, and by myself, but neither of us had paid sufficient attention to the variants pointed out (*Zeitschrift*, 1868, p. 59)

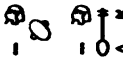


* Shakespeare's "forehead of the morning" *Coriolanus*, II, 1). "The buttock of the night" is very nearly expressed (*Sall.* II, 5, 3) by 







by Dr. Lauth, where , , and  are used interchangeably in the orthography of the word *hoteḫ*. Dr. Lauth is mistaken in supposing that  and  have here the value *tep*, that is . They *never* have this value. There is no evidence that  is polyphonous, and though  when signifying a head has the value , yet as a preposition the variant which it has in common with  is  which when it ends in  is . Whenever therefore the two signs  and  are used interchangeably, the only value which they represent is *hoteḫ*.

This occurs not only in the case of the simple preposition  and of the compound  , which is written  , and  , *her hoteḫ*, but whenever  or  have the sense of "first," or "beginning," e.g.,   *sep hoteḫ*,   *hoteḫ renpit*. The notion conveyed by the sign  in all these cases is not that of the *head* but of the *front*, and the Egyptian preposition may be compared with the Sanskrit *para*, *parama*, the Greek *πρὸ*, *πρῶτος*, the Latin *pro*, *prae*, *primus*, *pruin*, our own *fore*, *before*, *foremost*, *first*, *Fürst*, or the Hebrew , , akin to  *to be in sight conspicuous*. The sense *κατ' ἐναντίον* which the Greek text of Canopus gives to  , has its exact parallel in the Septuagint *κατ' αὐτόν*, corresponding to the Hebrew , Gen. ii, 18. The Egyptian preposition is here used distributively like the Latin *pro*, in the sense of "according to," "in proportion to." The Septuagint translation of the same Hebrew expression, two verses later on, *ὁμοίως αὐτῷ*, illustrates one of the uses of . A goddess is called in the Book of the Dead (164-1)          "the like of her father, no gods being the like of her." The chain of ideas in some of the various senses of the word is this, *in front of*, *over against*, *by*, *counterpart*, *corresponding to*.


This preposition does *not* mean 'on top of'; a sense which would be absurd when it is said of the sovereigns at Edfu that "their sceptre is   *by them*," or of Rameses II at the Ramesseum       "he was alone, *by himself*." Dr. Dümichen has rightly vindicated the value of *hoteḫ*

in the frequent expressions , and in the noun , which I compare with the Arabic  "high, conspicuous land."

Since I began writing this note, I remembered the following groups as occurring at Denderah: , ,  (cf. Mariette, *Denderah* I, 15; IV, 8 and 17) which are certainly variants of  *hotep ā*.

It would be very easy to write a good deal more on the subject, and to show that the reading *hotep* explains everything far better than the old readings. I may however be asked to explain why *hotep* as a preposition has disappeared in Coptic. I am really very shy about Coptic, which is so excessively easy a language *on the surface*, that every one thinks himself competent to talk learnedly about it. All this is mere illusion. Hardly anyone knows anything beyond a very unscientific use of the lexicon; and the trash written by some of our best Egyptologists, when they etymologize might (as the late Mr. Carlyle would express it), "make the very jackasses weep." They are essentially wrong in their ideas as to the relationship between the Coptic vocabulary as we have it, and the language of ancient Egypt as found in hieroglyphic texts. Having said thus much, I will venture a few words more.

(1.) If *hotep* was an Egyptian preposition, as there is superabundant proof that it was, it does not follow that it must have continued to be so in Coptic times. The non-existence in French of *abs*, *absque*, *ante*, *apud*, *circum*, *cis*, *clam*, *cum*, *coram*, *erga*, *ex*, *infra*, *ob*, *penes*, *pone*, *post* (not to mention any other instances), does not prove that these prepositions did not exist in Latin. Every stage of language has its own set of prepositions and other parts of speech. Change is incessantly going on. Some words are constantly disappearing, and new ones are coming in.

(2.) I am not sure that *hotep* has disappeared from Coptic even as a preposition. It may very possibly be the original of $\Upsilon\text{ΠΕ}$. In the Greek names of the Decans, those beginning with  are transcribed $\tau\pi\eta$, a fact to which Brugsch appeals in support of the reading *tep*. But words in all languages suffer from phonetic corruption in the beginning, and the middle, as well as at the end.

It is, I believe, highly demonstrable that the word which in our ignorance of its vocalization we write *hoteḫ*, was really *hitepu*,* the initial ḫ being sounded very like the German *ch*. A word like this would in vulgar pronunciation easily lose its first consonant. This is not nearly so remarkable as that the ancient Irish words akin to *pro*, *prae*, *primus*, have lost their initial *p*.

There are several other points which will at once occur to every practised Egyptologist; but I must restrain myself within the bounds of a note of this kind, and remain,

Very truly yours,

P. LE PAGE RENOUF.

The following Letter has been received :—

DEAR SIR,



On going through the Bilingual texts published by the British Museum, I have been struck by the regularity of the sentences in the Akkadian, and by the recurrence of certain words at the end of the lines. A closer examination convinced me that rhythm and rhymes were to be found in Akkadian. What seems to have concealed this curious fact from scholars is that in each line there are generally two verses, and that the rhymes are either alternate or irregular, so that they do not at first sight clearly appear.

The following fragment of the poem of the Seven Evil Spirits will serve as an example :—


After a few broken lines we read (W.A.I. IV, 27, No. 5) :—

kiel amā-ni-ta	bara-tuldune
kal' ē emā-ni-ta	bara-uddune
dum' ē addā-ni-ta	bara-uddune
tuh' es-lā-bi-ta	baran-dibdibbine
pak (?) ā-burra-bi-ta	bara-tuldune
namḫ' u-ki-še-ga-bi-ta	baran-ririene
gut ingigi-ene	ud' ingigi-ene
u galgallāmes	utug ḫul niginnames.

It will be noticed that in the two last lines the rhymes do not appear, being what has been called inner rhymes.

* Rameses II found the tombs of his predecessors "going to ruin." Mariette, *Abydos*, I, pl. 6, line 30. The word here used for "ruin" is , the corresponding Coptic word being , which has the same meaning.

The rhythmical verses in this instance are not accidental, as the same form is to be found, with little variation, in all Akkadian poems. I do not doubt that this is the true explanation of the manner in which these poems are written, and need not point out the importance of the fact. If my supposition is confirmed, we shall be in possession of powerful help towards ascertaining doubtful readings, and completing broken lines.

In reading Akkadian, however, there are many difficulties. A great number of characters are simply ideographic; the phonetic value of these cannot be ascertained except by glosses, and these glosses are of a later period. Therefore in them we have not the primitive sound, but the one in use at the time of the Babylonian or Ninivite transcription; this is the case with  *ud-du*, for which the gloss gives *e*, no doubt a decayed form. All the Akkadian poems being only known to us through Ninivite transcriptions from earlier Babylonian copies, we therefore possess only copies at third hand. The scribes also in some cases may have written a so-called ideographic equivalent instead of the one before them, and by so doing destroyed the rhyme or the rhythm; this seems to have been done especially in the case of the names of gods, who had each numerous names, written for the most part ideographically, and which the Assyrian scribes took indifferently one for the other. Many of these compound ideograms are still unread, although at the same time their value is understood.

As far as I have been able to ascertain, the Akkadian verses are divided into stanzas of twenty verses, each of five or six syllables.

A favourite form of poem is a kind of litany, in which one line is repeated again and again after every other; this was called in the old French poetry *virelai*.

Any number of examples could be taken from the Bilingual texts.

Yours faithfully,

GEO. BERTIN.



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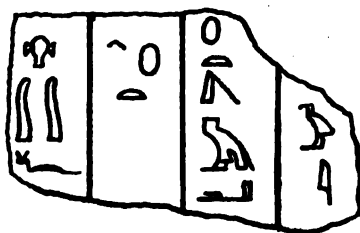
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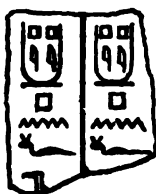
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H. 3.



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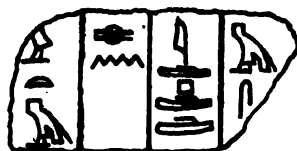


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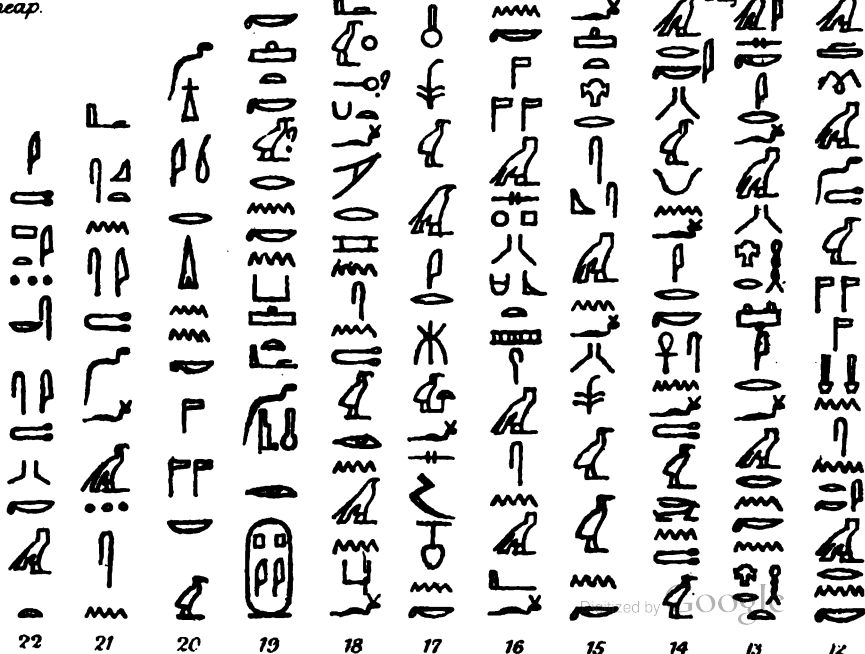
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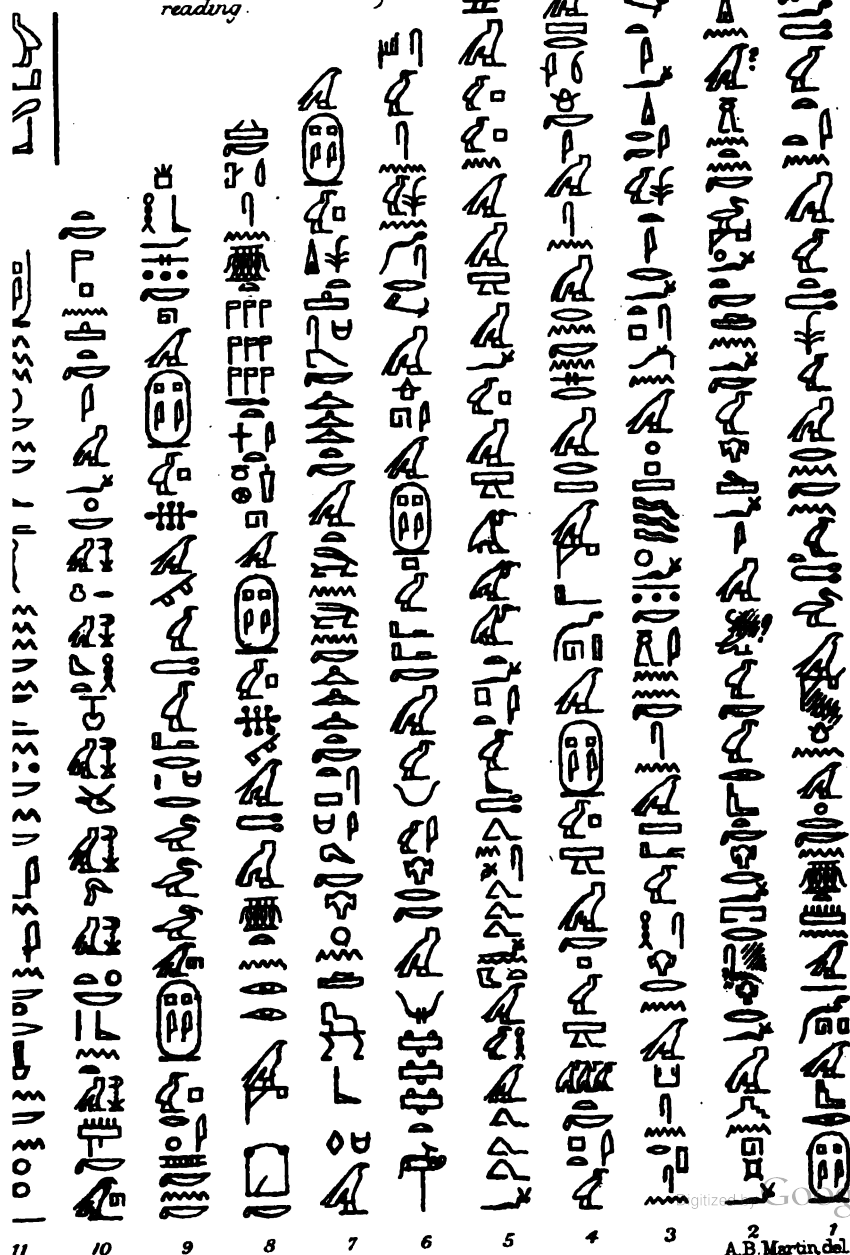
Fragments from sides of Chambers - outside pyramid, on rubbish heap.



AR.A. Upper Vertical Inscription.

The earlier part of the inscription is uncertain in reading.

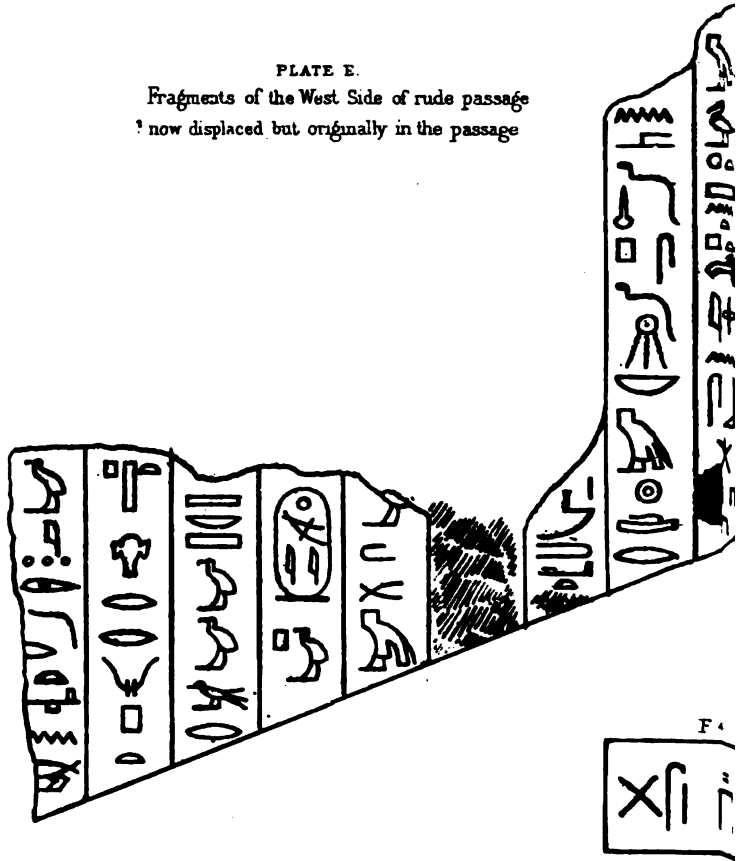
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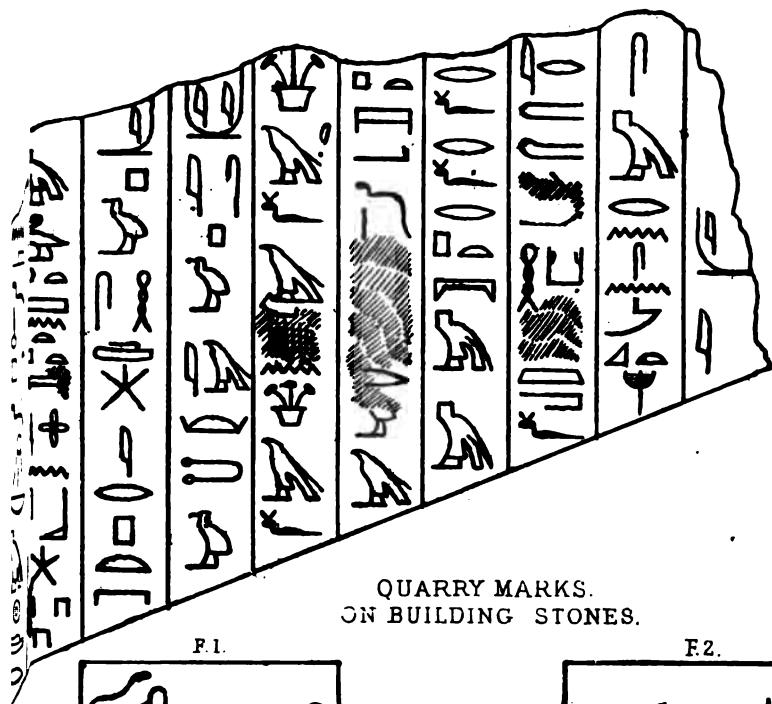


PYRAMID OF KING PER

PLATE E.

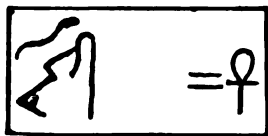
Fragments of the West Side of rude passage
' now displaced but originally in the passage



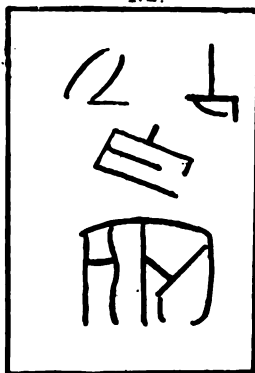


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ON BUILDING STONES.

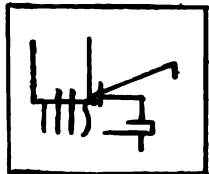
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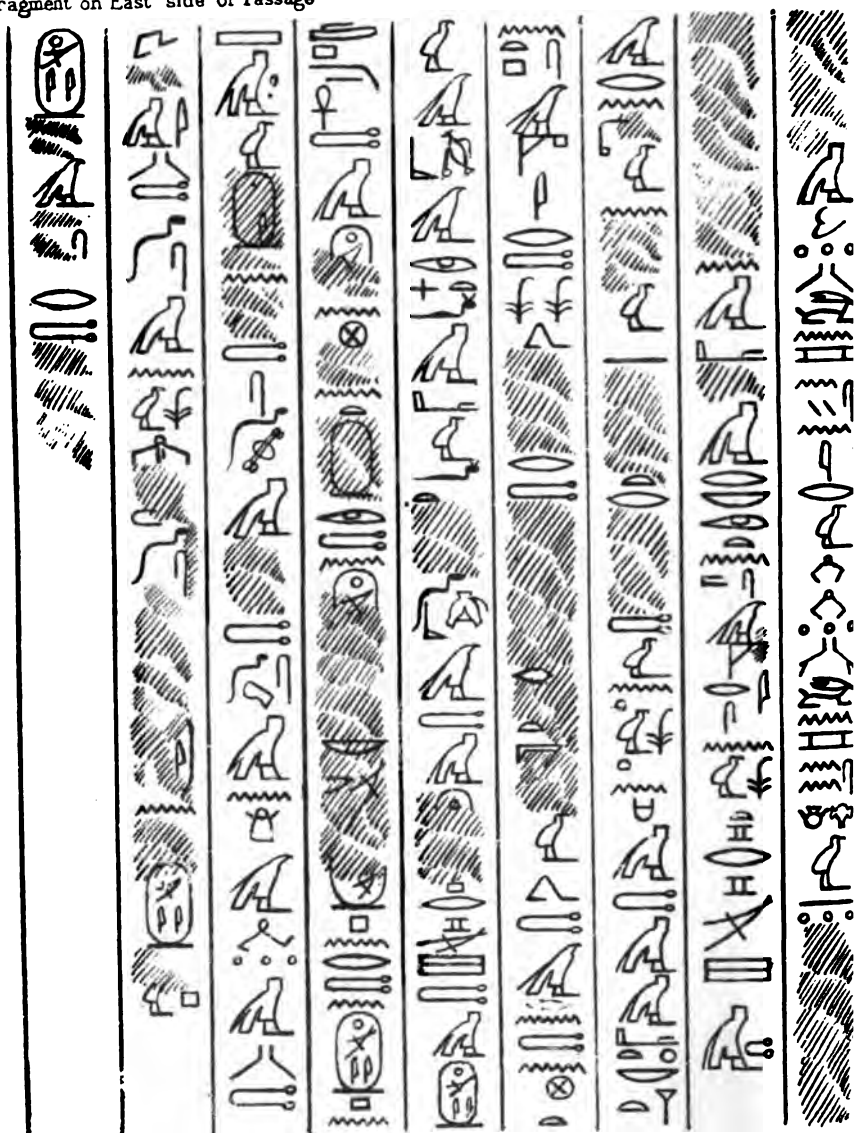
F. 3.



A.B. Martin del

PYRAMID OF KING PEPI

D. Fragment on East side of Passage



Ist Dynasty. SAKKARA.

1. First six of the lower Vertical lines
North end of the sarcophagus

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A. E. Martin, del.

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Handwritten text in Devanagari script, likely a religious or philosophical passage.

PYRAMID OF KING PEPI, SAKKARA

Handwritten text in a script, likely a form or document, with various markings and symbols.

ARA Lower Vertical Inscription (2)



PYRAMID OF KING PEPI.

Lower Vertical Inscription. (3)

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहेश्वराय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीहरये नमः ॥ १० ॥
 श्रीरामाय नमः ॥ ११ ॥
 श्रीलक्ष्मणे नमः ॥ १२ ॥
 श्रीसीतलक्ष्मणे नमः ॥ १३ ॥
 श्रीबालरामाय नमः ॥ १४ ॥
 श्रीहनुमते नमः ॥ १५ ॥
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 श्रीमहोत्सवाय नमः ॥ ३० ॥

PYRAMID OF KING PEPI. (VIth Dynasty.)

3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100 101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200 201 202 203 204 205 206 207 208 209 210 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300 301 302 303 304 305 306 307 308 309 310 311 312 313 314 315 316 317 318 319 320 321 322 323 324 325 326 327 328 329 330 331 332 333 334 335 336 337 338 339 340 341 342 343 344 345 346 347 348 349 350 351 352 353 354 355 356 357 358 359 360 361 362 363 364 365 366 367 368 369 370 371 372 373 374 375 376 377 378 379 380 381 382 383 384 385 386 387 388 389 390 391 392 393 394 395 396 397 398 399 400 401 402 403 404 405 406 407 408 409 410 411 412 413 414 415 416 417 418 419 420 421 422 423 424 425 426 427 428 429 430 431 432 433 434 435 436 437 438 439 440 441 442 443 444 445 446 447 448 449 450 451 452 453 454 455 456 457 458 459 460 461 462 463 464 465 466 467 468 469 470 471 472 473 474 475 476 477 478 479 480 481 482 483 484 485 486 487 488 489 490 491 492 493 494 495 496 497 498 499 500 501 502 503 504 505 506 507 508 509 510 511 512 513 514 515 516 517 518 519 520 521 522 523 524 525 526 527 528 529 530 531 532 533 534 535 536 537 538 539 540 541 542 543 544 545 546 547 548 549 550 551 552 553 554 555 556 557 558 559 560 561 562 563 564 565 566 567 568 569 570 571 572 573 574 575 576 577 578 579 580 581 582 583 584 585 586 587 588 589 590 591 592 593 594 595 596 597 598 599 600 601 602 603 604 605 606 607 608 609 610 611 612 613 614 615 616 617 618 619 620 621 622 623 624 625 626 627 628 629 630 631 632 633 634 635 636 637 638 639 640 641 642 643 644 645 646 647 648 649 650 651 652 653 654 655 656 657 658 659 660 661 662 663 664 665 666 667 668 669 670 671 672 673 674 675 676 677 678 679 680 681 682 683 684 685 686 687 688 689 690 691 692 693 694 695 696 697 698 699 700 701 702 703 704 705 706 707 708 709 710 711 712 713 714 715 716 717 718 719 720 721 722 723 724 725 726 727 728 729 730 731 732 733 734 735 736 737 738 739 740 741 742 743 744 745 746 747 748 749 750 751 752 753 754 755 756 757 758 759 760 761 762 763 764 765 766 767 768 769 770 771 772 773 774 775 776 777 778 779 780 781 782 783 784 785 786 787 788 789 790 791 792 793 794 795 796 797 798 799 800 801 802 803 804 805 806 807 808 809 810 811 812 813 814 815 816 817 818 819 820 821 822 823 824 825 826 827 828 829 830 831 832 833 834 835 836 837 838 839 840 841 842 843 844 845 846 847 848 849 850 851 852 853 854 855 856 857 858 859 860 861 862 863 864 865 866 867 868 869 870 871 872 873 874 875 876 877 878 879 880 881 882 883 884 885 886 887 888 889 890 891 892 893 894 895 896 897 898 899 900 901 902 903 904 905 906 907 908 909 910 911 912 913 914 915 916 917 918 919 920 921 922 923 924 925 926 927 928 929 930 931 932 933 934 935 936 937 938 939 940 941 942 943 944 945 946 947 948 949 950 951 952 953 954 955 956 957 958 959 960 961 962 963 964 965 966 967 968 969 970 971 972 973 974 975 976 977 978 979 980 981 982 983 984 985 986 987 988 989 990 991 992 993 994 995 996 997 998 999 1000 1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012 1013 1014 1015 1016 1017 1018 1019 1020 1021 1022 1023 1024 1025 1026 1027 1028 1029 1030 1031 1032 1033 1034 1035 1036 1037 1038 1039 1040 10

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Arch. June 1881

AKKARA

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OF
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OF
BIBLICAL ARCHÆOLOGY.

NOVEMBER, 1881,

TO

JUNE, 1882.

PUBLISHED AT
THE OFFICES OF THE SOCIETY
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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TWELFTH SESSION, 1881-82.

First Meeting, 1st November, 1881.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXII. Nos. 213, 214. 8vo. 1881.

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. III. Nos. 7 to 10. 8vo. July to October, 1881.

From the Royal Geographical Society :—Journal. Vol. L. 8vo. 1880.

From the Royal Geographical Society :—General Index to the fourth Ten Volumes of the Journal. [31 to 40.] 8vo. Lond. 1881.

From the Royal Geographical Society :—Classified Catalogue of the Library of the Royal Geographical Society to Dec., 1870. 8vo. London. 1871.

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From the Geological Society :—Quarterly Journal. Vol. XXXVII. Parts 2 and 3. Nos. 146, 147. May and August, 1881.

From the Royal Asiatic Society :—Journal. Vol. XIII. Parts 3 and 4. New Series. 8vo. London. July and October, 1881

From the Anthropological Institute of Great Britain and Ireland :—Journal. Vol. X. No. 3. Feb. 1881. Journal. Vol. I. 3 Parts. 1871-72. Vol. II. Nos. 1 and 2. 1872. Vol. VIII. Part 2. No. 25. 1878.

Completing the Society's set of their Journal from the commencement to the present date.

From the Royal Archæological Institute of Great Britain and Ireland :—The Archæological Journal. Vol. XXXVIII. Nos. 150 and 151. 8vo. London. 1881.

From the Palestine Exploration Fund :—The Quarterly Statement, July and October. (2 parts). 8vo. London. 1881.

From the American Oriental Society :—The Journal. Vol. XII. Newhaven. 8vo. 1881.

Proceedings at Boston. May 18, 1881.

From Walter Morrison :—The Massorah, compiled from Manuscripts alphabetically and lexically arranged by Christian D. Ginsburg, LL.D. Vol. I. Aleph-Yod. Folio. London. 1880

From Prof. R. V. Lanzone :—Catalogo Generale dei Musei di Antichità e degli Oggetti d'Arte raccolte nelle Gallerie e Biblioteche del Regno. Serie prima. Piemonte. Vol. IV. Regio Museo di Torino, ordinato e descritto da A. Fabretti, F. Rossi, e R. V. Lanzone. Monete Consolari e Imperiali. 4to. Torino. 1881.

From the Author :—Dizionario di Mitologia Egezia, per Ridolf V. Lanzone. Prima Dispensa con XLVII Tavole. Torino. 8vo. 1881.

From Wyatt Papworth :—Narrative of a Journey to the Site of Babylon in 1811. Memoir on the Ruins, Remarks on the Topography of Ancient Babylon, Second Memoir on the Ruins in reference to Major Rennell's Remarks, with a Narrative of a Journey to Persepolis. By the late Claudius James Rich. Edited by his widow. London. 8vo. 1839.

From Wyatt Papworth :—Observations connected with Astronomy and Ancient History, Sacred and Profane, on the Ruins of Babylon, as recently visited and described by Claudius James Rich. By Rev. Thomas Maurice, A.M. London. 4to. 1816.

From the Author:—*Études Égyptiennes. Tome I. 2^e fascicule. Étude sur quelques peintures et sur quelques textes relatifs aux feinérailles; le conte d'Apôpi et de Soknounrl.* Par G. Maspero. 8vo. Paris. 1881. Reprinted from the *Journal Asiatique*. 1880.

From the Author:—*The Egypt of the Past.* By Erasmus Wilson, F.R.S. London. 8vo. 1881.

From the Author:—*Une Nouvelle Inscription de Hammourabi, Roi de Babylone (XVI siècle avant J. Ch.).* Par J. Menant. 8vo. Paris. 1880. Extrait du *Recueil de travaux relatifs à la philologie et à l'archéologie Égyptiennes et Assyriennes. T. II,* p. 76.

From the Author:—*La Bible et les Cylindres Chaldéens.* Par Joachim Menant. Paris. 8vo. 1880. Extrait des *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres*. 1879-80.

From the Author:—*Die Burgen und Schlösser Südarabiens nach dem Iklll des Hamadân.* Von David Heinrich Müller. Zweites Heft. 8vo. Wein, 1881.

Aus dem Jahrgange der Sitzungsberichte der phil.-hist. Classe der Kais. Akademie der Wissenschaften (XCVII. Bd. III. Heft S, 955), besonders abgedruckt.

From the Author:—*La Croix Païenne et Chrétienne; traduction faite sur la deuxième édition.* Par Mourant Brock, M.A. Paris. 8vo. 1881.

From the Author:—*The Unicorn; a Mythological Investigation.* By Robert Brown, jun., F.S.A. London. 8vo. 1881.

From the Author:—*Descriptive Account of the Incised Slate Tablet and other Remains lately discovered at Towyn.* By J. Park Harrison, M.A. London. 4to. 1881.

From Joseph Offord:—*Koptische Untersuchungen von Carl Abel, Dr. Ph. Vol. I. Part 2.* 8vo. Berlin, 1877.

From T. G. Rylands:—*The Battle of the Standards.* By John Taylor. 8vo. London, 1864.

From the Publishers:—*Records of the Past. Vol. XII. Egyptian Texts.* 8vo. London, 1881.

The following has been purchased by the Council for the Library of the Society :—

Topography of Thebes, and General View of Egypt, &c. By L. G. Wilkinson, Esq. 8vo. London, 1835.

The following were nominated for election at the next meeting on December 6th :—

Dr. Carl Bezold, 34, Brienner Strasse, Munich.

David Burnett, 107, Fortress Road, N.W.

Hon. Charles P. Daly, LL.D., 84, Clinton Place, New York, U.S.A.

Aquila Dodgson, Limehurst, Ashton-under-Lyne.

George Carruthers Finnis, 13, York Terrace, Regent's Park, N.W.

Dr. Lucien Gautier, Professor of Theology, Lausanne, Switzerland.

Dr. Grant-Bey, The Sanatorium, Cairo.

Thomas Greer, M.P., F.R.G.S., Grove House, Park Road, Regent's Park, N.W.

Dr. William Lotz, 22, Bahnhofstrasse, Cassel.

Dr. Alexander Macalister, The University, Dublin.

Dr. Eberhard Nestle, Münsingen, Wurtemberg.

Samuel Perkes, C.E., Larnaka, Cyprus.

Demetrius Pierides, Larnaka, Cyprus.

The Hon. George Shea, Chief Justice of the United States Marine Courts, 205, West 46th Street, New York, U.S.A.

Rev. William Saumarez Smith, B.D., Principal's Lodge, St Aidan's College, Birkenhead.

Rev. Arnold Dawes Taylor, B.A., The Rectory, Churchstanton, Honiton, Devon.

Frederic Cope Whitehouse, M.A., Founder's Court, E.C.

Rev. A. F. A. Woodford, M.A., 25A, Norfolk Crescent, Hyde Park, W.

To be added to the List of Subscribers :—

The Department of Antiquities of the National Museum of Hungary, Buda Pesth.

DR. BIRCH thought that the Society would like to hear the discoveries at the Deir-el-Bahari, and that this most remarkable find of mummies should engage its attention. The site of the Deir-el-Bahari had been revealed by an Arab, and had no doubt been known to the Arab explorers for many years. By a shaft about 4 feet square and 25 feet deep, the explorers descended to a passage about 60 feet long, which was found strewn with coffins and other remains. These had been exhumed, and transported to the Museum of Boulaq, where they are now deposited. The coffins and mummies of the royal persons had been removed from other Theban sepulchres, especially those at the Drah-Abou-el-Neggah, where some of those found at the Deir-el-Bahari are known to have been originally deposited, as amongst them are the coffin and mummy of Taakan III, described in the account of the robbery in the days of Rameses IX, given in the Abbott Papyrus of the British Museum. The mummies of the XVIIIth dynasty were those of Aahmes I, of the same line, the monarch who drove the Shepherd Rulers out of Northern Egypt. This mummy, it was observed, had been placed in the coffin of a private person, and although it coincided with the description of the times, and the name of Amasis was said to be written on the hands and feet, it did not necessarily follow that it was the body of the king. His wife, known as Aahmes-Nefert-ari, was apparently an Ethiopian, and her mummy had also been found with those of princes and princesses of the family of Aahmes. The coffin and mummy of Amenophis I, successor of Aahmes, had also been found; also those of Thothmes I and Thothmes II; but that of Thothmes I had been occupied by Pinotem II, of the XXIst dynasty, and the mummy of Thothmes had disappeared. Thothmes III, the great Egyptian conqueror, who had advanced the frontier to Mesopotamia, and even possibly to India, as shown by his elephant hunts, was also found, but in so mutilated a condition that it is impossible to make out either his features or stature, and his inscribed shroud had also extracts of the Funereal Ritual, and not inscriptions of any historical value. An inscribed board of the same period also had religious inscriptions, and no historical ones were in the find. The body of Amenophis I had probably reposed in a tomb of the Deir-el-Bahari, but those of the Thothmes family had probably been originally in sepulchres in the vicinity of the Deir-el-Bahari itself; and up to the present moment the original sepulchres had not been discovered.

Some other mummies and coffins of the XVIIIth dynasty occurred ; but after Thothmes III none till the XIXth dynasty : the coffins and mummies of two early kings, Seti I, whose tomb was in the Biban-el-Melook, and whose coffin of alabaster is in the Soane Museum, also the wooden coffin and mummy of Rameses II or Sesostris, whose tomb and sarcophagus are in the Biban-el-Melook. The period of the removal of these mummies was in the seventh year of some monarch, probably Herhor, of the XXIst dynasty, and according to the hieratic inscriptions, is stated to have been caused by the fear of a foreign invasion : and the Assyrian conquest of Egypt by Assurbanihabla or Esarhaddon naturally suggests itself. No mummies or coffins of the XXth dynasty, but only some bones and other objects, were found ; but of the XXIst dynasty, at which period and for whom this mummy pit was made, several of the kings and princes were discovered : Pinotem II, with satyrical features like Voltaire ; in the coffin of Thothmes III, with brown skin as if a mulatto or Ethiopian, other members of the family of Pinotem III, the king Menkheperra and his wife Hesiemkheb ; the queen Makara, with her deceased infant daughter, and various other mummies of the period. No mummies or coffins were discovered after this period.

The Rev. Henry George Tomkins read a communication on the Campaign of Rameses II, in his fifth year, against Kadesh on the Orontes.

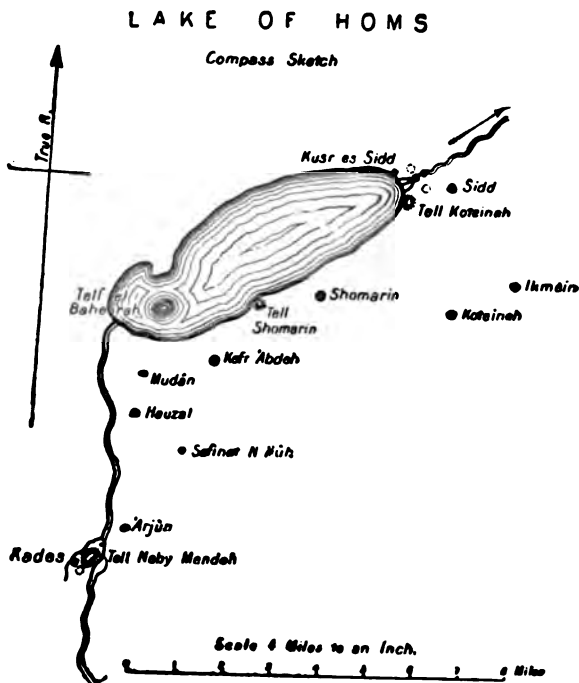
For the homes of the various tribes allied together against the king of Egypt, Mr. Tomkins expressed the opinion that it was not necessary to seek far into Asia Minor, as had been proposed by some writers ; they might be thought to be found within narrower limits. Their names as given on the inscriptions were mentioned, with some identifications as to position and race.

The position of the fortified Kadesh was next considered. The *second* pylon of the Ramesseum (Ross. M. R. cix-cx, Leps. Denk., vol. iii, 164) gives the Orontes flowing from the left into a lake which curves upwards, and then turns to the right, where the doubly-moated Kadesh stands on its island, with bridges above and below, the *lower* bridge *being south*, for the Kheta, shown there, crossed the *southern moat* (as the narrative says) to attack the brigade of Ra.

Below the river a straight embanked canal runs right across the picture. With these particulars agrees the tableau on the *first* pylon of the Ramesseum (Denk. III, 157-160), where we have the important addition of the point where the canal flows out of the Orontes at its east side, north-easterly in direction. In both pictures Kadesh must be at the north-east end of the long lake, which is at least five times as long as the island where Kadesh stands, and cannot represent a mill-pool 50 yards across with a Tell 400 yards long. It must be the Lake of Homs (formerly Lake of Kadesh); and in the sunken level about Saddeh, "behind Kadesh," and "to the north-west," as the Egyptian narratives tell us, a large force might lie unseen by Râmeses as he advanced from the south along the north-west side of the lake. This agrees with all the military movements depicted in the two battle-pieces of the Ramesseum, and in the colossal tableau of Abusimbel, which Mr. Tomkins explained in detail with drawings, map, and diagram, showing how, in his opinion, the ground north-west of Tell Neby Mendeh (Lieut. Conder's Kadesh) would be fully in view of the Egyptian army as they "crossed a ridge (as Lieut. Conder says), and descended into the plains *north-west of (his) Kadesh*," the very place where the great ambushade would have been laid, and the movements given would be quite inconsistent with this position. He therefore adhered to his supposition (expressed to Lieut. Conder before he left England) that "the fortified island with its double moat and bridges formed a part of the great engineering works at the northern end of the long lake, which included the great dyke holding up the waters of the Orontes, by which the lake was artificially formed."*

The route by which Rameses arrived at the place, with the cities he passed, were mentioned, and finally the events of this short campaign were traced. The various positions of the troops as represented upon the great battle-piece at Abu-Simbel, which covers an area of 57 feet in length and 25 feet in height, were pointed out and described.

* Palestine Exploration Fund "Quarterly Statement," July, 1881. For the use of the annexed sketch map of the Lake of Homs, explaining the identification made by Lieut. Conder, we are indebted to the kindness of Walter Besant, Esq., M.A., Secretary of the Palestine Exploration Fund.



The Rev. Wm. Wright agreed with the lecturer in limiting the area of the district from which the allies of the Hittites came. He had no doubt that the places mentioned would be found in the vicinity of "the land of the Hittites" when the explorers had thoroughly investigated that region.

He thought Mr. Tomkins had accurately traced the march of Ramses II from "Khetam in the land of Zar," to Kadesh on the Orontes, the chief town of the Khita. He had made excellent use of the material on which he was obliged to work, and had only failed to recognise "Tell Neby Mendeh" as the Kadesh of the Khitar, through the ambiguous way in which the name *Lake* was used in the Egyptian inscriptions. Lieut. Conder was correct in the spelling of Tell Neby Mendeh, and he was right in confirming Dr. Thomson's identification of that place with Kadesh (see "The Land and the Book," p. 110). Mr. Wright, after securing the casts of the Hamath Inscriptions, returned with Consul Green in 1872 to Tell Neby Mendeh, and found the name *Kadesh* well known.

The place answered perfectly to the Kadesh of the inscriptions. The lake at Tell Neby Mendeh is quite large enough to form an important feature in an Oriental battle-field, and the water may then have been raised much higher for strategic purposes. The proportions between the water and the fortified town are fairly preserved in the picture of the scene which illustrates the heroics of the Theban poet. He had no doubt that in the poem of Pentaur two lakes were referred to—the little Lake of Kadesh, around which the battle was fought, and “the lake of the land of the Amorites,” namely, the Bahr el Hums, in the vicinity of which a part of the Egyptian army must have been when the battle began. He pointed to Mr. Tomkins’ map drawn up on the hypothesis that the battle must have taken place round the great Lake of Hums, to show that the hypothesis was untenable. It was easy to overcome distance on a map, but supposing the crossing place at each end of the lake to have been eight or ten miles apart, the Khita chariots must have gone careering round a circuit of forty or fifty miles or more during the battle. Mr. Wright considered that Mr. Tomkins’ map showed—in fact proved—that the battle of Kadesh could not have been fought around the great lake. Mr. Wright regretted that he had been unable, through pressure of work, to supply Mr. Tomkins with facts when he wrote to him, but he congratulated him on the use he had made, without visiting the scene, of the slender evidence as to locality, and also on the interest he had awakened in a very remote and obscure incident.

Remarks were added by, Captain Cameron, Mr. T. Tyler, and the President.

The following Communication has been received :—

DEAR MR. RYLANDS,

QUEENS COLLEGE, OXFORD,

Oct. 21st, 1881.

The Society may like to hear something about the newly-discovered cuneiform inscription on the northern bank of the Dog River, near Beyrût, an account of which has been sent to the *Athenæum* by Canon Tristram. The inscriptions have been uncovered by the Danish Consul, who has also taken photographs and squeezes of them. Through the kindness of Canon Tristram I have been permitted to examine the photographs, and I can therefore report something about their contents. The photographs, however, represent only the longest of the inscriptions, which is in four

columns, and only portions of that. Owing to the deplorable condition the original seems to be in, and the loss of many characters in the photographs from their being in the shade, it is impossible to do more than make out a word here and there. I hope that when the squeezes arrive we shall find them of greater assistance.

The photographs, however, are sufficiently clear upon one important fact, the authorship of the inscription. The forms of the characters are those in use in Babylonia in the time of Nebuchadnezzar, and as the general style of the inscription is that of Nebuchadnezzar's texts, I had little hesitation in ascribing it to the great Babylonian monarch. My conclusion was subsequently confirmed by my finding Nebuchadnezzar's name in the second column, where it is written :—



and is followed in the next line (as in the East India House Inscription) by the titles *ru-ba na-da*, "exalted prince." The first column seems to record the construction of some public work, perhaps of the ancient aqueduct close to which the inscription is found. I can make out the following words in it : "the rising sun"; *usalmē*, "I caused to approach;" *riesu*, "the head"; *agurri acsur-va*, "the brickwork I put together, and"; *agurri*, "brickwork," again in the next line, and *abnu*, "I made," in the line after; "copper"; *si* and *sinati*, "it" and "them" (fem.); *lustalmē*; *agurri* again, followed by *abnu* and *acsur* in the next line; "as far as Sippara." In the second column we have *mamis urdu*, "like waters they descended"; but as the light fell badly on this part of the photograph I can make out little more.

I heard of the existence of cuneiform inscriptions on the northern bank of the Nahr-el-Kelb last March from Dr. Hartmann, the dragoman of the German Consulate, but unfortunately I had just left Beyrût. As I stated in the *Academy* of May 21st, p. 373, I learned from him that a cuneiform inscription had been discovered there three or four years ago by the workmen employed in constructing an aqueduct. The stone containing the inscription was

cut out of the rock, and carried off by the 'Amir of Sibnâ' or Sebnâya before it could be seen by any Assyrian scholar ; and as the 'Amir believes it possesses magical virtues, it is now kept jealously concealed from the scrutiny of Europeans. Above the place where this inscription was found, "another inscription containing about ten cuneiform characters still exists," said Dr. Hartmann, "on the face of the cliff." It must be this which the Danish Consul has now uncovered.







Yours very truly, A. H. SAYCE.





The following Communication has been received from Mr. Theo. G. Pinches :—

Amongst the collection of the British Museum is a small tablet obtained in 1876 from S. Ali Shan, of Constantinople. This tablet, which is said to have been found in Cappadocia, is in a very fair state of preservation, and is written in a rather rough and peculiar style, approaching very nearly to archaic Babylonian. No one, evidently, has ever tried to make out this text, most likely on account of the roughness of the writing, and the strangeness of the forms, and being only a contract-tablet, was thought unworthy of any trouble bestowed upon it.

During my recent stay in Paris, I was enabled, by the kindness of M. Babelon, to look over the collection of Assyrian and Babylonian antiquities in the Bibliothèque Nationale, and to copy a small tablet which attracted my attention by the peculiarity and neatness of its writing.





On examining it more closely, however, I found that the writing, though neat, was extremely difficult to read, and that, moreover, the language seemed to be neither Assyrian nor Akkadian. The shape of the tablet, which was about two inches and a half square, was exactly that of the little tablet from Cappadocia, the characters were in exactly the same style, though formed with a better instrument, and between each line of writing was a ruled line, which, as in the tablet in the British Museum, often cut off the top of one or more characters. Moreover, the clay was of the same colour. Being pressed for time, the copy of this interesting tablet which I made was, unfortunately, only a rough one. If I had known that the text was likely to be of any special value, I would have tried to spend more time over the copy. The text proved, on examination, to be a gift of silver to the sun-god.

An examination of the British Museum tablet showed that this also was written neither in Assyrian nor Akkadian. The number of ideographs employed, however, enabled an Assyriologist to see very easily that it was a contract-tablet, and, moreover, that the transaction was for twenty objects designated by the characters   . The question very naturally was, what was a   ?





Now it happens that, among the collection sent by Mr. Rassam from Kouyunjik in June last year, are two little report tablets, addressed to a king of Assyria, concerning certain consignments of Kusâa horses which the king was to receive, and amongst these appeared a kind of horse called     (ANŠU * KU-TIN-MEŠ)—the same word as is found in the tablet from Cappadocia, with the determinative prefix for a beast of burthen, and the plural suffix. This connection gave at once the key to the nature of the contract, and confirmed the information given on the label, stating that the tablet came from Cappadocia. Before going farther, however, it would be better perhaps to give a transcription and translation of these two Assyrian tablets.

I. 80-7-19, 25.

1. Ana šarri bêlla *To the king my lord*
2. ârdi-ka Nadinu. *thy servant Nadinu.*
3. Lû-saltmu ana šarri *May there be peace to the king*
4. bêlla. Adannîš, adannîš *my lord. Ever, ever*
5. (ilu) Nabû (ilu) Marduk *may Nebo (and) Merodach*
6. ana šarri bêlla *to the king my lord*
7. likrubu *be propitious.*
8. viii murnîškî† *8 horses*
9. Kusâa (from) the Kusâa
10. (nišu) abrakki (for) the attendant
11. nešâti ekalli† *of the women of the palace,*
12. xii murnîškî† *12 horses*
13. Kusâa (from) the Kusâa [the king,
14. (nišu) abrakki ummi šarri, (for) the attendant of the mother of
15. xi murnîškî Kusâa *11 horses (from) the Kusâa*
16. xlîx murnîškî (and) 49 horses

* The value of    for  is given on a fragment of a syllabary from Babylon.

†       so throughout the text.

‡     better perhaps "the woman-palace," that is "harem."

17. ša bathalli *which (are) stallions.*
 18. naphariš* LX[XX] murniški *Altogether 60 (80) horses.*
 19. ša (nišu) tartanu *From the Tartan*
 20. lā gammarūni *geldings*
 21. ultu Kusāa *from the Kusāa*
 22. murniški *horses*
 23. bathalli *stallions*
 24. murniški *horses*
- [Edge] ūmu anniu ētarbūni *have gone down this day.*

II. 80-7-19, 26.

1. Ana šarri bēlla *To the king my lord*
2. ārdi-ka Nabû-šum-iddin *thy servant Nabû-šum-iddin.*
3. Lû-salīmu ana šarri *May there be peace to the king*
4. bēlla. Adanniš, adanniš *my lord. For ever, for ever*
5. Nabû Marduk ana šarri *may Nebo and Merodach to the king*
6. bēlla likrubu. *my lord the king be propitious.*
7. XIII murniški † mât Kusāa *13 horses from the land of the Kusāa,*
8. III murniški † šipte *3 young horses*
9. ša mât Kusāa *from the land of the Kusāa*
10. naphariš XVI murniški † ša nîri *altogether 16 horses of the yoke.*
11. XIV murniški † ša bathalli *14 horses which are stallions—*
12. naphariš XXX murniški † *altogether 30 horses.*
13. IX ANŠU-KU-TIN-MEŠ *9 ku-tin—*
14. [naphariš] XXXIX al Ɣarnê *[altogether] 39 from the city Ɣarnê*
15. [v] murniški † mât Kusāa *[5] horses from the land of the Kusāa*
16. [iv] šiptu ša murniški † *[4] young of horses*
17. [mât] Kusāa *[from the land] of the Kusāa—*
18. [naphariš] IX ša nîri *[altogether] 9 draught horses.§*
19. XIV murniški † ša bathalli *14 horses which are stallions—*
20. naphariš XXIII murniški † *altogether 23 horses.*
21. V ANŠU-KU-TIN-MEŠ *5 ku-tin horses—*
22. naphariš XXVIII al Dâna *altogether 28 from the city Dâna.*
23. XIX murniški † Kusāa *19 horses of the Kusāa*


* A. This sign, with the meaning *naphariš*, seems to be a short way of writing >>, which has that value in Assyrian.

† >> >> >> >> >>

‡ >> >> evidently short for >> >> >> >> >>.

§ Lit. "of the yoke."

24. xxxviii murniski * ša bathal 38 horses which (are) stallions—
 25. naphariš lvii al Kullania altogether 57 from the city Kullania
 26. xxv murniski * ša bathalli, vi anšu-ku-tin meš 25 horses,
 which (are) stallions, 6 ku-tin—
 27. naphariš xxxi al Arpadda altogether 31 from the city Arpad,
 28. la gammarûni geldings.
 29. xiii murniski * ša bathalli 13 horses which (are) stallions,
 30. x anšu-ku-tin-meš 10 ku-tin horses—
 31. naphariš xxiii al Isana altogether 23 from the city Isana.
 32. [Edge] [Naphariš xlvi] murniski* Kusâa, civ murniski* ša bathalli
 Altogether 44 horses of the Kusâa, 104 which (are) stallions
 33. [Naphariš] cxlviii murniski, * xxx anšu-ku-tin-meš—naphariš
 Altogether 148 horses 30 kutin horses—together
 clxxviii êtarbûni
 178 have gone down.

We will consider the second tablet first. It will easily be seen that it is a question of 178 horses, divided into three classes,—Kusâa-horses, horses of Bathal, or which are *bathal* (stallions?), and  which are kept as a half-distinct class; and these animals were from the land of the Kusâa, and had been sent from the cities Karnê, Dâna, Kullania, Arpadda, and Isana. What it is now needful to find out is, where is the land of the Kusâa, and the five cities mentioned in connection with it.

Now the city of Dâna is given by Xenophon ("Anabasis," book i, ch. 2) as the name of a town in Cappadocia, now bearing the name of Kizhisâr, and Arpadda is the well-known Arpad of the Bible. Kullania and Isana are probably named in the order of their distance from Assyria, so that the former is most likely some distance north of Arpad, and the latter the nearest station on some ancient high-road to Assyria, while Karnê is likely enough a town in Cappadocia,† westward of Dâna. All these towns must therefore have been halting-places for caravans, &c., journeying between Cappadocia, or Armenia and Assyria. The situation of the Kusâa is not so well fixed by these horse-tablets. We are told, however, that Solomon, as well as the kings of the Hittites and Syria, were supplied with horses and chariots from the land of Egypt.‡ These

* 

† Mr. G. Bertin (to whom I am indebted for many facts and suggestions) has pointed out that this must be Corna, in Lycaonia.

‡ 1 Kings, x, 29,

horses from Egypt might easily have come originally from Ethiopia, and if so, the Kusâa must be identified with the people of Kush, the Kûsu of the Assyrian inscriptions, from which the word Kusâa would be quite regularly formed by the change of the *u*-ending into *-âa*; but it is more likely that Kusâa is the name of the people of Cappadocia itself.

Now as to the internal evidence of the tablet from Cappadocia itself, that also is confirmatory of this view. The tablet, as was before remarked, is a contract for "20 *ku-tin*—10 *kutin nama*, young *kutin*, and 10 *kutin Kusua*," which two last words we may translate "horses (or mules?) of Kusu." Lower down the words "80 *kutin*" occur, and it is worthy of notice that the smaller tablet (that first translated above) mentions a number of horses which amount also to 80 (60 is the summation given by the Assyrian scribe, but this seems to be a mistake). These horses, or mules, were sold, so the Cappadocian tablet tells us, for $\frac{1}{3}$ of a mana and 5 shekels of silver.

If the conclusions that I have drawn from these tablets be correct, we have the following facts: that there was a close connection between Cappadocia and Assyria about the 7th century, B.C., that about the same time the cuneiform style of writing, borrowed from the Babylonian in very early times, was in use, and we ought, therefore, from our two texts, to get a very good idea of the Cappadocian language. Unfortunately, however, on the British Museum tablet almost all the nouns are written ideographically, so that any case-endings that may exist are not easily seen. In the case of the Paris tablet, however, it is not so; for almost all the words are written phonetically, and I have been able to tabulate the following forms:—

PARIS TABLET.	BRITISH MUSEUM TABLET.
i-ri-si-im	ma-ta-nim, l. 6.
Pi-ni-šu-ri-im (name of a woman)	i-ša-u-mu, l. 9
ḥap-pi-ni, ḥap-pu-ḥi-ni	i-ša-a-ma, l. 12
i-ḥi-ni	i-ša-ma[l], l. 17
ni-ḥi-in	na-ma, l. 3
a-ḥi-na	} perhaps verbal forms.
a-ḥi-ma-ba	
a-ḥi-ma	} [The only word common to both tablets is <i>ana</i> , which seems to be a preposition.]
a-ḥar	
A-šur-gal	} names of women.
Dan-a-sir	






Now it is clear, from the word *irisim*, and the name Pinišurim (we may compare with these the Pihirim of Hlakki (Cilicia) of W.A.I. I.); that we may infer the existence of a nominative case ending in *-im*, and other word-forms, both nominal and verbal, ending in *-in*, *ni*, *-na*, *-maba*, *-ma* (*-ama*), *-mal* (*-amal*, *-ama*), and *-umu*. It may be here remarked that if these endings are verbal, we should expect a language allied to the Sumerian—the southern dialect spoken in Babylonia in the earliest times.














It has been pointed out by Prof. Sayce (Transactions, VII, 261), that what we know of Hittite art seems to be derived from Babylonia and not from Assyria, and this is borne out by our new inscriptions, which are written in a character distinctly Babylonian. The boss of Tarḫūtimme also, forged though the object, as we know it, must be, has been copied from a genuine original, which is, most likely, in existence somewhere, and the characters engraved thereon are distinctly Babylonian in style, with only such a departure from the original forms as we should expect to see in the inscriptions of a people whose intercourse with Babylonia had become, most likely, very limited. It is therefore not impossible that the cuneiform inscription round the edge is really a translation of the Hittite characters in the middle. It must here be noted, however, that the language of the cuneiform and of the hieroglyphs are not necessarily the same.


TRANSCRIPTION OF THE TABLET FROM CAPPADOCIA.


- | | |
|-------------------------------|--------------------------------|
| 1. xx ku-tin-a a-bar-ni-e, | 10. mir-tam LXXX ku-tin-a |
| 2. 𐎶𐎵 si-a : x ku-tin-a | 11. 𐎶𐎵 si-a a-na |
| 3. na-ma, ku-tin 𐎶𐎵 si-a ; | 12. el-u-gar i-ša-a-ma |
| 4. x Ku-su-a, ki-ḫi-e 𐎶𐎵 si-a | 13. a-na za-al(?) -ba |
| 5. ša-lu-bu-uš ša-ru-uš (?) | 14. ú-ša-rum lu-rum ša-el-u-ma |
| 6. si-ḫi ku-tin-a ma-ta-nim | 15. ½ ma-na, v ṭu ta |
| 7. 𐎶𐎵 si-a v ša-el-u-gar | 16. ik(?) -ut a-na el-u-gar |
| 8. ma-lal v ku-tin-a a-na | 17. i-ša-mal |
| 9. el-u-gar i-ša-ú-mu | |


















1. It is possible that the signs 𐎶 𐎵 were not pronounced *kutin* in Cappadocian, or even in Assyrian or Akkadian, and the reading




must therefore be regarded as doubtful. In a list published in W.A.I. II, pl. 44, l. 7,      comes after the word "camels."

2. The transcription of   by  is implied by the late Babylonian form     , and by the fact that the latter of the Assyrian tablets above translated mentions the word *šiptu* (line 8, &c.), one of the values of  (see W.A.I. II, 12, 7, &c.) in connection with horses. The transcription of  *si* for the next character is implied by the following vowel (for  *hap* we should expect the consonant to be doubled, as in *hap-pi-ni*).   *sia* means most likely (if it be a loan-word) "horned."

6. The first character would perhaps be better transcribed by  *hab*.

7. The reading *el-u-gar* is doubtful. It is possible that the first of these three characters is not  *el* at all.

16. The first character here may be a form of , and not   , in which case it would form, with the next, the word   *"silver."* The Paris tablet, however, has a similar sign, not followed by , in the line           "one mana 11 shekels of silver" (?).

The character  *ma* is of the form commonly used in the more ancient Babylonian texts () , with the uppermost horizontal wedge placed inside. In line 6 it has wedges in both positions, evidently a mistake of the scribe.

I bring these two inscriptions before your notice merely as objects of interest. Whether they be of real value or not I leave for others to determine. Though they may not be themselves the key to the Hittite language, yet they may serve to throw such light upon it as may enable us with greater ease to determine what it really is, and so put us upon the road to the solving of the question.

TRANSCRIPTION INTO ASSYRIAN CHARACTERS
OF THE
TABLET FROM CAPPADOCIA, NOW IN THE BRITISH MUSEUM.

1. << 𐎶 𐎵 𐎶 𐎶 𐎶 𐎶 𐎶
2. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
3. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
4. < 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
5. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 (?)
6. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
7. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
8. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
9. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
10. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
11. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
12. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
13. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
14. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
15. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
16. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶
17. 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶 𐎶

BAKED CLAY TABLET FROM
CAPPADOCIA
NOW IN THE BRITISH MUSEUM.

- 1 今國文不字不書
- 2 今國文不字不書
- 3 今國文不字不書
- 4 今國文不字不書
- 5 今國文不字不書
- 6 今國文不字不書
- 7 今國文不字不書
- 8 今國文不字不書
- 9 今國文不字不書
- 10 今國文不字不書
- 11 今國文不字不書
- 12 今國文不字不書
- 13 今國文不字不書
- 14 今國文不字不書
- 15 今國文不字不書
- 16 今國文不字不書
- 17 今國文不字不書

The size of the tablet is 1½ in., by 1½ in. The writing covers the whole of the Obverse, the lower edge, and about two-thirds of the Reverse.

QUEENS COLLEGE, OXFORD,

MY DEAR MR. RYLANDS,

October 29th, 1881.

Mr. Pinches is to be congratulated on the important discovery he has made. But I do not like to speculate myself on the meaning of the words contained in the tablet he has published, until I have seen the Paris tablet which, he tells us, contains a larger number of phonetically written words. I can, however, add a *third* cuneiform inscription from Kappadokia to the two found by him. When I was in Smyrna last spring I saw a small gryphon's head, carved out of red stone, and in a peculiar style of art, which had come from Kappadokia. On this was the following inscription in what may be termed the Asianic form of cuneiform writing:—

—A
 𐎶 𐎶𐎵𐎶𐎵
 —EYE—
 𐎶𐎶𐎶 𐎶𐎶𐎶

You will notice the arrow-headed shape of the characters. I have not mentioned this inscription before, as I do not know where it begins, though I suspect that it is to be read in a circular fashion, 𐎶𐎶, *cu*, being the first character, and 𐎶— the last.

I do not understand what Mr. Pinches means by saying that “the boss of Tarkuhimme” must be a forgery “as we know it,” since all we know are the casts made by Mr. Ready and M. Lenormant, neither of which can be stigmatised as a forgery. The original is now probably in Russia, like a large part of the rest of M. Jovanoff's collection. Mr. Whittall, the best living authority on such a subject, told me that I “might rest assured of its genuineness, since no oriental forger either could or would make an object of the kind.” But the matter is settled by the palæographical evidence. By the way, I cannot agree with Mr. Pinches' ingenious reading *Tar-ku-u-tim-me*.

In my Appendix on the Trojan Inscriptions in Dr. Schliemann's *Ilios*, I pointed out that the inscription copied by Hamilton at Eyuk is in the Kappadokian alphabet and dialect. Mr. W. M. Ramsay last summer copied a second inscription in the same alphabet at

Eyuk. A part of the latter, which consists of two lines on two faces of a stone, had already been seen and copied by Mordtmann; but the second face of the stone, and consequently the characters upon it, were concealed by the wall of a house at the time of his visit. The two lines I would read as follows, the inscription probably running from right to left:—

1. AFSONP (?) R (?) ĖTSĒS

2. ӨN (?) AFĒ.. TUG (?) AKSOS

As in Hamilton's inscription the final O of the second line will mark the genitive case, *Sesterpnos* in the first line being probably the name of a man in the nominative.

Yours very truly,

A. H. SAYCE.

DEAR MR. RYLANDS,

4th October, 1881.

The importance of the discovery of Mr. Pinches cannot, I think, be overrated, for we have now a new language written with a syllabary borrowed from the early Babylonians. Who were the people speaking this new tongue? and what tongue did they speak?

The evidence brought forward by Mr. Pinches proves that they inhabited Cappadocia, that is, they were the *Muski* of the Assyrian Inscriptions. Sir H. Rawlinson has proved that these were identical with the *Moski* of the Bible, which Josephus positively places in Cappadocia. It may be noticed that though Egypt was especially known in Syria for its breed of horses (Deut. xvii, 16), Cappadocia had also a reputation for the excellence of its horses and "mules," which were imported for the Syrian kings (Ezek. xxvii, 14). We know also, from Xenophon, that horses formed a portion of the tribute paid by the Cappadocians to the Persian kings. I should therefore be inclined to accept for *Kutin* the proposed translation "mules."

Through the kindness of Mr. Pinches, I have been able to examine his copies of both the Cappadocian tablets, and, from a careful survey of the various forms of the words, I am satisfied that the writing is a dialect allied to the Aryan or Indo-European tongues, and especially to Armenian. I may here mention that Sir H. Rawlinson declared some years ago that the inner populations of

Asia Minor, or Cappadocia, were Aryan, and that the names of the Moschian kings could be explained by the Aryan or Semitic dialects (Herod. i, 678). The two tablets are certainly non-Semitic. It is also important to notice that the Cappadocians were called "Gomer" by the Armenians, and that Gomar, Moshek, and Togarmah are placed in the Biblical genealogies (Gen. x, 2-3) with Madai (Medes) among the sons of Japhet.

Yours faithfully,

G. BERTIN.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, December 6th, at 8 p.m., when the following papers will be read :—

I. By THEO. G. PINCHES :—"Remarks on the Cappadocian Tablet," preserved in the Bibliothèque Nationale, and that in the British Museum. Casts of the Tablets will be exhibited.

II. By PROFESSOR JOHN CAMPBELL, of Montreal :—"The Key to the Hittite Inscriptions."

III. By THEO. G. PINCHES :—"Observations upon the Calendars of the Ancient Babylonians."

FUND FOR ALTERATION AND EXTENSION OF THE SOCIETY'S
LIBRARY.

In consequence of the removal of the Offices of the Society to No. 11, HART STREET, BLOOMSBURY, W.C., a special fund has been formed for the alteration and extension of the Society's Library.

The following subscriptions have already been received by the Secretary. Further amounts subscribed will be duly acknowledged in the Proceedings :—

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THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

-
- BOTTA, Monumens de Ninive. 1847—1850.
 PLACE, Ninive et l'Assyrie, 1866—1869. 3 vols., folio.
 FERGUSSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
 BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ———— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ———— 2nd series, 1869.
 ———— Altaegyptische Kalender Inschriften, 1866.
 ———— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ———— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ———— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Studien. Heft I, 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
 ———— Die Assyrische-Babylonischen Keilinschriften, 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ———— 6th and 7th do.
 OSBURN, The Monumental History of Egypt. 2 vols., 8vo.
 ———— The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841—1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824—30. (*Text only.*)

SOCIETY OF BIBLICAL ARCHÆOLOGY PUBLICATIONS.



The Bronze Ornaments of the Palace Gates from Balawat.

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SAMUEL BIRCH, Esq., D.C.L., LL.D., F.S.A., &c.



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Being a series of carefully autographed plates, copied from tablets written in the Babylonian character only; compiled by THEO. G. PINCHES, of the Department of Oriental Antiquities, British Museum.

The design of the Author is to furnish students with the means of making themselves acquainted with the Babylonian style of writing, and to this end the texts, which will be of high value and interest, will be accompanied by as complete a syllabary of the Babylonian characters as can now be made, arranged in a convenient form for reference.

It is proposed to issue the work in two parts:—Part I is now in preparation, and will be ready for issue towards the end of the present year. The price will be about 4s. for each part.

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TWELFTH SESSION, 1881-82.

Third Meeting, 10th January, 1882.

ANNIVERSARY.

REV. CANON ST. VINCENT BEECHY

IN THE CHAIR.



THE following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Society :—Proceedings. Vol. XXXIII. No. 216. November, 1881.

From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. IV. No. 1. 8vo. January, 1882.

From the Royal Institute of British Architects :—Transactions, Session 1880-1881. London. 4to. September, 1881. Proceedings, Session 1880-1881. London. 4to. July, 1881.

From the Anthropological Institute of Great Britain and Ireland :—Journal. Vol. XI. Nos. 1 and 2. 8vo. London. August and November, 1882.

From the North China Branch of the Royal Asiatic Society :—Journal. New Series. No. 15. 1880. 8vo. Shanghai.

[No. XXVIII.]

From the American Oriental Society:—Proceedings at New Haven. October 26, 1881. 8vo.

From the Author:—*Histoire comparée des Anciennes Religions de l'Égypte et des Peuples Sémitique*. Par C. P. Tiele. Traduite du Hollandais par G. Collins, précédée d'une préface par A. Réville. Paris. 8vo. 1882.

The following has been purchased by the Council for the Library of the Society:—

Coins of the Jews. By Frederic W. Madden. Second Edition. London. 4to. 1881.

Received by the Society as Subscribers:—

From the Committee of Publication:—*Atti del IV Congresso Internazionale degli Orientalisti, tenuto in Firenze nel Settembre, 1878*. Volume Secondo. Firenze. 8vo. 1881.

From the Committee of Publication:—*Verhandlungen des fünften Internationalen Orientalisten-Congresses, gehalten zu Berlin im September, 1881*. Erster Theil. Berlin. 8vo. 1881.

The following were duly elected Members of the Society, having been nominated on December 6th:—

Lady Belcher, 26, Cumberland Terrace, Regent's Park, N.W.

Francis Llewelyn Griffith, Queen's College, Oxford.

Alfred Lionel Lewis, 35, Colebrooke Row, N.

Rev. A. H. Delmé Radcliffe, M.A., Holwell Rectory, near Hitchin, Herts.

Rev. Marlow Osmond Stevens, M.A., Anlaby, Weston-super-Mare. Whitewright Stuart, Turin.

The following were nominated for election at the next Meeting on February 7th:—

Rev. James Davy Dodgson, Victoria, Australia.

Rev. Elkanah Armitage, Waterhead, Oldham.

Miss C. J. Herbert, 20, Pelham Crescent, South Kensington, S.W.

Walter Frederick Walker, 483, Fulham Road, S.W.

Rev. J. N. Fradenburgh, Franklin, Venango, Co. Pa., U.S.A.

Herbert William Brockbank, Brockhurst, Didsbury, near Manchester.

Madame Uzielli, Hanover Lodge, Regent's Park, N.W.

SECRETARY'S REPORT

FOR THE YEAR 1881.

I ANNOUNCE with regret the loss, since the last Anniversary Meeting, held here on January 11, 1881, of some of the earliest Members of the Society, among whom may be mentioned Mariette-Pacha, J. Winter Jones, F.S.A., and the Rev. Canon James Ridgway, M.A., F.S.A.

In the Report for the year 1881, the actual increase in the Roll of names was announced as being thirty-two names. During the past year, 1881, forty-four Ordinary Members have been added to the list ; while by death and withdrawal, twenty-seven Members have been lost during the same period.

The Roll now comprises :—

Ordinary Members	....	....	....	....	559
Public Libraries	....	....	....	....	31
					<hr/>
					590
Foreign Honorary Members	....	....	....	....	35
					<hr/>
				TOTAL	625

The progress made by the Society, and the increasing interest taken in its proceedings by the members and the public, seems to give good reason for the confirmation of the opinion expressed in the last Report, that the ranks of those working at Biblical Archæology have been steadily and firmly increasing. The Excavations in Egypt and Assyria continue to open up an immense field of Historical and Mythological information. Those in Assyria, particularly, appear certain to afford an almost inexhaustible store of most valuable records, throwing a new light on the History and Civilization of the past, the value of which cannot be overestimated. A new source of interest has been opened to us in the inscribed stones from Jerabis, identified by the late Mr. George Smith with the ancient Carchemish, the capital of the Hittites. These present a fresh field for investigation, and several efforts at their decipherment have been made ; as mentioned in a subsequent paragraph, the Society will place these inscriptions before the Members in such a form as to facilitate future endeavours in this direction. It is evident that we are now only entering upon this portion of the History of Asia Minor ; reports arrive from time to time of the discovery of new inscriptions carved upon the face of the rocks in many districts of this all but unexplored territory, and

when the time arrives that a systematic investigation is made—if only of a small portion—there seems every reason to believe that the result will be in every way commensurate to the labour.

An important communication was made to the Society in 1880 on this subject by Professor A. H. Sayce, in which he has collected all that is known from ancient authors concerning this nation or tribe. To this he added, during the last Session, a description and translation of the bi-lingual inscription found on the long-lost silver boss, bearing the name in the cuneiform character of Tarkondêmos, or, as it has been read by others, Tarkutimme. A paper was also read on the latter inscription by Mr. T. Tyler, M.A. Seventeen other communications have been read before the Society, many of them recording the newest discoveries in the studies for the elucidation of which the Society was founded. Amongst these may be mentioned those by the President:—The first, on an Egyptian Sepulchral Tablet preserved in the British Museum, of the period of Amenophis III, of the Eighteenth Dynasty; it was erected in memory of the twin “Superintendents of Works,” or Architects, Hor and Suti, who were attached to the construction of the Shrine of the Temple of Amen at Thebes. By the President also there has been laid before the Society descriptions of the recently-discovered Pyramids, including the greater portion of the hieroglyphic inscription of that of King Pepi, of the Sixth Dynasty, discovered at Sakkara; the whole of these were issued in a series of plates with the number of the Proceedings for June last. Information has been also supplied by him about the great discovery of Mummies, &c., at Deir el Bahari, of which numerous notices have from time to time appeared.

Professor Wright, LL.D., has communicated valuable notes on some of the Phœnician Inscriptions discovered during the year, and one letter of considerable interest on the name of the mound called Jerabis, settling, as it does, the correctness of this name. These will be found printed, with illustrations, in the various numbers of the Proceedings. Other members—for instance, P. Le Page Renouf, on the meaning of the word *Hoteb*; Dr. A. Eisenlohr, on an Egyptian Historical Monument relating to the Hykshos Kings; D. Pierides, in recording the discovery at Larnaka of the fragment of a Phœnician Inscription, to which Professor Wright adds the translation; also Theo. G. Pinches, Professor John Campbell, H. H. Howorth, F.S.A., and George Bertin—have contributed towards making this portion of the publications of the Society more permanently valuable, and, in so doing, assisted in carrying out the intention for which the series was originally commenced. I need only call your attention to the increasing size of these volumes year by year, and to mention that the numbers, issued as they are every month during the Session, form a convenient and permanent record of discoveries and points of interest to the Members.

To Prof. Lushington, D.C.L., &c., we are indebted for a paper, to be printed in the completing part of Vol. VII of the Transactions, on the Stèle of Mentuhotep, a favoured officer of Usertesen, the second king of the XIIth Dynasty. Dealing with the chronology of Egypt, and that of other ancient nations, two papers have been read by Ernest de Bunsen.

The communications gleaned from the records of Assyria have, as might have been expected, occupied a prominent position in the deliberations of the Society. To Theo. G. Pinches we are indebted for much matter on this subject, for the most part entirely new. His translations of the list of Babylonian kings, the result of Mr. Rassam's excavations on the site of ancient Babylon, are of no ordinary interest. This list, which includes the kings *c.* B.C. 1200 to 2000, has been printed, with the cuneiform characters, in the Proceedings for January, 1881, and will again appear in a future part of the Transactions with the remarks of Mr. Pinches; again, from the same writer, we have comments upon the recent discoveries of Mr. Rassam at Aboo-habba, or Sippara, including descriptions of the antiquities brought to light in the ruins of the temple of the sun god; the most important of which was a stone tablet giving an account of the building and restoration of the temple, and containing points of importance bearing upon Babylonian chronology. In the department of Hebrew studies the Rev. A. Löwy collected the notices in ancient Jewish writings on the sagacity and habits of ants, which illustrated in a most interesting manner observations in their habits which have recently attracted so much attention.

Some of the above communications have yet to be printed, but of those papers read before the Society, and printed in the second part of Vol. VII of the Transactions, the following may be indicated:—Tel-el-Yahoudeh (the Mound of the Jew), by Prof. T. Hayter Lewis, F.S.A., fully illustrated with coloured plates; Monuments of the Reign of Tirhakah, by Samuel Birch, D.C.L., &c., &c., President; A New Fragment of the History of Nebuchadnezzar III, by Theo. G. Pinches; A Description of the so-called Tomb of St. Luke, at Ephesus, by G. Weber, to which was added a letter from Edward Falkener (earlier communications on the same subject having been read before the Society in 1879, and printed in Vol. VI of the Transactions); the two papers already mentioned, by Prof. Sayce, on the Monuments of the Hittites, and the Bi-lingual Cuneiform and Hittite Inscription of Tarkondêmos; from Lieutenant-Colonel Warren, a dissertation on the site of the Temple of the Jews, with five plates, for the use of which the Society was indebted to the kindness of the author. Another illustrated paper is that by W. St. C. Boscawen, on the Egyptian and Assyrian Tablets carved upon the rocks at the Nahr-el-Kelb, or Dog River.

In the last Report submitted to the Society, it was mentioned that in order to meet the special requirements in printing papers on the inscribed stones from Hamath and Jerabis, the Council had determined, with the assistance of some Members interested in these inscriptions, to have a special series of characters prepared. A large number of these peculiar types have now been made, and, as will have been observed, were used in printing the paper by Professor Sayce. Improvements in the form of the characters will probably have to be made in this first attempt at their reproduction from the monuments, and it may be mentioned that it is the intention of the Council to add to those already obtained, from time to time, so that when required no difficulty will be found in printing these inscriptions in the same manner as those in other Oriental languages.

The third and completing part of Vol. VII of the Transactions is now nearly ready for issue. Some explanation of the delay seems necessary, and, as already stated by the Hon. Secretary, Mr. Cates, at the opening meeting of the Society of the present Session, this has in a great measure arisen from the wish to include in the series of plates illustrating the inscribed stones from Hamath and Jerabis, the inscription carved on the black basalt figure then *en route* for England. This stone has happily arrived, and we are in possession of the longest inscription so far known written in this strange character, which will be published with the others of the series, and thus complete a *corpus* of the inscriptions, which will, it is hoped, afford to those engaged in the attempts to decipher them greater facilities and aid than have yet been available to students.

Although in no way connected with the regular funds of the Society, it may be well to mention here the publication of the Bronze Ornaments of the Gates of the Temple at Balawat. With Part III has been issued the first portion of the description of this monument; Part IV will shortly be ready, leaving only Part V to complete the work, which will not be delayed longer than is necessary to make plates and text alike, as complete as possible. Besides this one, the Council has undertaken the publication of a work by Mr. Theo. G. Pinches. For some time the want has been felt of a series of texts in the Babylonian character, which, owing to there being no complete series of this form of type available, has not up to the present time been issued. The want will now be supplied, and from this work, the plates of which are drawn by Mr. Pinches himself, students will be enabled to make themselves acquainted with this form of cuneiform writing. A syllabary, carefully arranged for easy reference, will be added, and students cannot but feel much indebted to Mr. Pinches for the great pains he has bestowed in perfecting this laborious undertaking.

The increasing number and value of the works in the library of the Society has naturally caused a corresponding increase in the number of

Members who have availed themselves of the use of the books. Many friends have, by their kind donations of their own works and those of others, contributed towards realizing the wish expressed on the subject in the last Report. The Council have done what was in their power from the fund specially subscribed, and for which the best thanks of all are due, for the fitting up of the Library ; and also from the ordinary funds of the Society, so far as they felt justified, to add to the collection those works of more immediate necessity, for the use of the Members. Much still requires to be done ; but on looking over the Proceedings issued during the past year, it will be noticed how many and valuable have been the presentations—I am happy to be able to say, too numerous to specify here.

The audited Balance Sheet annexed shows that the funds available for the year 1881 have been £788 15s. 8d., and the expenditure in the like period £629 9s. 1d. The balance brought forward from 1880 having been £251 2s. 1d., the balance carried forward to the current year, 1882, is £159 6s. 7d., which is available to defray the cost of the third part of Vol. VII.

The Report and Balance Sheet having been adopted, Mr. Cust proposed, and Mr. Thomas Christy seconded, a vote of thanks to the President, Hon. Secretary, and Secretary for their valuable services to the Society during the past year. The Secretary was requested to convey to the President this expression of gratitude for all his efforts for the welfare of the Society since its foundation.

The Secretary read some notes on the Pyramid of Meydum, with a translation from the French of the manner of the discovery by Professor Maspero of the entrance gallery to this Pyramid.

SOCIETY OF BIBLICAL ARCHÆOLOGY.

STATEMENT OF RECEIPTS AND EXPENDITURE FOR THE YEAR ENDED DECEMBER 31ST, 1881.

881. Jan. 1.	Dr. To Balance in hand ...	£	s.	d.	£	s.	d.
	Subscriptions for 1881 ...	403	3	5	116	0	0
	" Arrears from former years ...	33	9	0	188	0	0
	" In advance... ...	16	16	0	100	0	0
	" Donation for Hittite Type, Hyde Clarke, Esq. ...	453	8	5	1	11	6
	" Sales of Transactions ...	1	0	0	27	4	10
	" Dividends, 1 year, on £108 1s. 10d. ...	80	0	6	4	4	9
	" New Three per Cents. ...	3	4	8	3	8	10
		£788	15	8	9	15	0
					1	13	9
					126	9	2
					6	7	3
					13	4	0
					31	10	0
					159	6	7
					£788	15	8

LIABILITIES.

Printing, Rent, and Current Expenses, accruing for 1882.
Printing Vol. VII, Part 3.

W. HARRY RYLANDS, Sec.

" Balance brought forward ... £159 6 7

Audited and found correct, January 7, 1882.

G. MACCLARAN.

WILLIAM H. WHITE.

ASSETS.

Subscriptions still outstanding for 1881.

Library Furniture and Effects at 11, Hart Street.

The Transactions in stock.

Reserve Fund in New Three per Cent. Annuities, £108 1s. 10d.

11, HART STREET, BLOOMSBURY, W.C., *January 10th*, 1882.

The following Officers and Council for the current year were elected :—

COUNCIL 1882.

President.

S. BIRCH, D.C.L., LL.D., F.S.A., &c.

Vice-Presidents.

REV. FREDERICK CHARLES COOK, M.A., Canon of Exeter.

REV. GEORGE CURREY, D.D., Master of the Charterhouse.

SIR HARDINGE STANLEY GIFFARD, M.P., Q.C., &c.

The RIGHT HON. W. E. GLADSTONE, M.P., D.C.L., &c.

SIR WILLIAM GREGORY, C.B., G.C.S.I., &c.

The RIGHT HON. THE EARL OF HARROWBY, K.G., D.C.L. &c.

The RIGHT REV. J. B. LIGHTFOOT, D.D., &c., Bishop of Durham.

WALTER MORRISON.

CHARLES T. NEWTON, C.B., D.C.L.

SIR CHARLES NICHOLSON, BART., D.C.L., M.D.

REV. GEORGE RAWLINSON, D.D., Canon of Canterbury.

SIR HENRY C. RAWLINSON, K.C.B., D.C.L., F.R.S., &c.

VERY REV. ROBERT PAYNE SMITH, Dean of Canterbury.

SIR ERASMUS WILSON, LL.D., F.R.S.

Council.

ROBERT BAGSTER.

REV. CHARLES JAMES BALL,
M.A.

REV. CANON BEECHEY, M.A.

THOMAS CHRISTY, F.L.S.

ROBERT CUST, F.R.A.S.

BARON DE COSSON.

JAMES FERGUSSON, D.C.L., &c.

C. DRURY FORTNUM, F.S.A.

CHARLES HARRISON, F.S.A.

PROF. T. HAYTER LEWIS, F.S.A.

REV. ALBERT LÖWY.

J. MANSHIP NORMAN, M.A.

F. G. HILTON PRICE, F.G.S.

P. LE PAGE RENOUF.

JOSEPH SIDEBOTHAM, F.S.A.

VILLIERS STUART, M.P.

REV. HENRY GEO. TOMKINS

PROF. W. WRIGHT, LL.D.

REV. W. WRIGHT, B.A.

Honorary Treasurer.

BERNARD T. BOSANQUET.

Secretary.

W. HARRY RYLANDS, F.S.A.

Honorary Secretary.

ARTHUR CATES.

Hon. Secretary for Foreign Correspondence.

REV. A. H. SAYCE, M.A.

Honorary Librarian.

WILLIAM SIMPSON, F.R.G.S.

The following Letter has been received :—

MY DEAR DR. BIRCH,

CAMBRIDGE, 26th Dec., 1881.

When I last saw you, you asked me to give you my reading of three ancient seals, recently added to the collections in the British Museum. I have now much pleasure in doing so.

1. Crystal signet, inscribed



לנחמיהו } (Belonging) to *Nēhemyāhū*,
בן מיכיהו } or Nehemiah, the son of
Mikhāyāhū, or Micaiah.

Both names are Biblical and well known. This seal seems to me to be very old, probably pre-exilic.

2. Chalcedony cone, inscribed



לשחרר בן } (Belonging) to *Shēharhōr*,
צפניהו } the son of *Shēphanyāhū*,
or Zephaniah.

The father's name is Biblical and well known. That of the son does not occur in the Old Testament as a proper name, but its feminine *שְׁחַרְחֹרֶת*, *shēharhōreth*, is found in the Song of Songs, chap. i 6, in the sense of *swarthy* (compare the Latin name *Fuscus*). This stone is, I think, not quite so old as the preceding one.

3. An agate scaraboid, with winged figures, inscribed



לאליעם } (Belonging) to *'Elrām*.

This name is also Biblical. The recurved tail of the *yōdh* ד seems to have been swallowed up by the line drawn under the letters. This gem may belong to about the same period as No. 2.

Yours very truly

WM. WRIGHT.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, February 7th, 1882, at 8 p.m., when the following paper will be read :—

By the REV. WILLIAM HOUGHTON, M.A., F.L.S. :—"On the Birds of the Assyrian Records and Monuments."

SOCIETY OF BIBLICAL ARCHÆOLOGY PUBLICATIONS.



The Bronze Ornaments of the Palace Gates from Balawat.

[SHALMANESER II, B.C. 859-825.]

EDITED, WITH AN INTRODUCTION, BY

SAMUEL BIRCH, ESQ., D.C.L., LL.D., F.S.A., &c.



Parts I, II, and III have now been issued to Subscribers, with some portion of the letterpress description by Mr. THEO. G. PINCHES.

In accordance with the terms of the original prospectus, the price for each part is now raised to £1 10s.

Terts in the Babylonian Wedge = writing.

Being a series of carefully autographed plates, copied from tablets written in the Babylonian character only; compiled by THEO. G. PINCHES, of the Department of Oriental Antiquities, British Museum.

The design of the Author is to furnish students with the means of making themselves acquainted with the Babylonian style of writing, and to this end the texts, which will be of high value and interest, will be accompanied by as complete a syllabary of the Babylonian characters as can now be made, arranged in a convenient form for reference.

It is proposed to issue the work in two parts:—Part I is now in preparation, and will be ready for issue about February this year. The price will be about 4s. for each part.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.

- BOTTA, Monumens de Ninive. 1847—1850.
PLACE, Ninive et l'Assyrie, 1866—1869. 3 vols., folio.
FERGUSON, Palaces of Nineveh and Persepolis. 1 vol., 8vo., 1851.
BONOMI, Nineveh and its Palaces. 1 vol., 8vo., 1853.
BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
——— Geographische Inschriften Altaegyptische Denkmäler.
Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
DÜMICHEM, Historische Inschriften, &c., 1st series, 1867.
——— 2nd series, 1869.
——— Altaegyptische Kalender Inschriften, 1866.
——— Tempel Inschriften, 1862. 2 vols., folio.
GOLENISCHEFF, Die Metternichstele. Folio, 1877.
LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
LEPSIUS, Nubian Grammar, &c., 1880.
——— Königsbuch der Alten Aegypter. 4to., 1858.
DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
WRIGHT, Arabic Grammar.
——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
DELITZSCH, Assyrische Studien. Heft I, 1874.
SCHROEDER, Die Phönizische Sprache.
HAUPT, Die Sumerischen Familiengesetze.
SCHRADER, Die Keilinschriften und das Alte Testament, 1872.
——— Die Assyrische-Babylonischen Keilinschriften, 1872.
RAWLINSON, CANON, Five Great Monarchies. 3 vols.
——— 6th and 7th do.
OSBURN, The Monumental History of Egypt. 2 vols., 8vo.
——— The Antiquities of Egypt. 8vo., 1841.
ROBINSON, Biblical Researches. 8vo., 1841—1852.
PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
BURKHARDT, Eastern Travels.
WILKINSON, Materia Hieroglyphica. Malta, 1824—30. (*Text only*.)

PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TWELFTH SESSION, 1881-82.

Fourth Meeting, 7th February, 1882.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.

HENRI ADRIEN PREVOST DE LONGPERIER, born at Paris, 21st September, 1816; died at Paris, 14th January, 1882.

It is with the greatest regret that the Society has to record, since the last Meeting, the death of M. de Longperier, one of the Honorary Members of the Society, so well known as an antiquary and numismatist, and whose numerous works record his devotion to the subjects of his study.

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Royal Geographical Society :—Proceedings and Monthly Record of Geography. Vol. IV. No. 2. February, 1882.

From the Royal Asiatic Society of Great Britain and Ireland :—Journal. Vol. XIV. Part 1. 8vo. January, 1882.

From the Royal Institute of British Architects :—Proceedings, Session 1881-1882. London. Nos. 7 and 8. 4to. 1882.

[No. XXIX.]

From the Archæological Institute of Great Britain and Ireland :—
The Archæological Journal. Vol. XXXVII. No. 148A. 8vo.
London. 1881.

This number is entirely devoted to the Catalogue of the
Exhibition of Helmets and Mail held in June, 1881. It is
illustrated with fifteen carefully executed plates.

From the Palestine Exploration Fund :—The Quarterly Statement,
January, 1882. 8vo.

From the Service de Conservation des Antiquités de l'Égypte :—
La Trouvaille de Deir-el-Bahari, vingt photographies par M.
E. Brugsch ; texte par G. Maspero. Le Caire. 4to. 1881.

From Dr. C. T. Stanton :—Die Assyrisch-Babylonischen Keil-
schriften. Kritische untersuchung der grundlagen ihrer entzif-
ferung von Prof. Dr. Eberhard Schrader. Leipzig. 8vo. 1872.

From the Author :—La Bible et les découvertes modernes en
Palestine, en Égypte et en Assyrie. Par F. Vigoureux, Prêtre de
Saint-Sulpice. Troisième édition, revise et augmentée. 4 vols.
Paris. 8vo. 1882.

From the Author :—Die grosse Darius-Inschrift am felsen von
Behistun, transscription des Babylonischen Textes nebst ueber-
setzung und commentar von Carl Bezold. 8vo. Leipzig. 1881.

From the Author :—The Astral Hebrew Alphabet. By the Rev.
J. H. Broome. London. 8vo. 1870.

Reprinted from the "Astronomical Register," Dec., 1870.

From the Author :—The Astral Origin of the Emblems, the
Zodiacal Signs, and the Astral Hebrew Alphabet. By the Rev.
J. H. Broome. London. 4to. 1881.

From the Author :—The Mummies of the Deir-el-Bahari. By
Samuel Birch, D.C.L., &c., &c., *President*. 8vo. London.
1881. "Time," No. 33, December, 1881.

From Thomas Stainton :—Engraved View of Jerusalem.

The following has been purchased by the Council for
the Library of the Society :—

Les Mastaba de l'Ancien Empire, fragment du dernier ouvrage de
A. Mariette, publié d'après le manuscrit de l'auteur, par
G. Maspero. Livraison I, fo. Paris, 1882.

The following were elected Members of the Society, having been nominated on January 10th :—

Rev. James Davy Dodgson, Victoria, Australia.

Rev. Elkanah Armitage, Waterhead, Oldham.

Miss J. C. Herbert, 20, Pelham Crescent, South Kensington.

Walter Frederick Walker, 483, Fulham Road, S.W.

Rev. J. N. Fradenburgh, Franklin, Venango, Co. Pa., U.S.A.

Herbert William Brockbank, Brockhurst, Didsbury, near Manchester.

Madame Uzielli, Hanover Lodge, Regent's Park, N.W.

The following were nominated for election at the next meeting, March 7th :—

John Macvicar Anderson, 6, Stratton Street, W.

Peter Bicker-Caarten, 30, Northumberland Place, Bayswater.

Albert Terrien de Lacouperie, 85, Kennington Road, S.E.

Rev. Herman Douglas, M.A., Edmondthorpe Rectory, Oakham, Leicestershire.

Mrs. Forbes, Sokia, near Smyrna.

Heinrich Lhotzky, Karstemois, Dorpat.

P. Zimmerman, Leipzig.

A Paper on the Birds of the Assyrian Records and Monuments was read by the Rev. W. Houghton, M.A., F.L.S., &c. :—

After some remarks on the general subject, such as the sources and value of the materials available for ascertaining the names of birds known to the ancient Assyrians, whether evidence afforded by actual figures on the monuments, by the historical Inscriptions, or by the Bilingual and Trilingual Lists, Mr. Houghton proceeded to a consideration of some of the various Bird-names which occur. As to the value of the sources, the information afforded is generally scant, and the allusions in the historical records are few and vague. Most of the evidence required in seeking to determine the meaning of each particular bird-name is of a philological character, and depends on the supposed derivation of the word, which in the case of Assyrian has to be referred to Hebrew or Arabic, or some other cognate Semitic language. This evidence is sometimes satisfactory and conclusive, at other times uncertain, and occasionally it is quite misleading. The

Accadian representatives of the Assyrian names often help us considerably to the identification of the bird denoted ; but, unfortunately, the tablets are often mutilated.

As might have been expected, onomatopœia played a considerable part, both in the Accadian and Assyrian names. The ancient inhabitants of these lands had their *cu-cu-u* birds and their *dic-dic-i* birds just as we have. Philological evidence, Mr. Houghton said, is often of considerable value in the determination of birds' names. It is an important factor in the solution of the equation, but it is not the only one. The evidence should be in accordance with natural history facts. The species with which any name is identified should either be now found in the required area, or there should be no improbability of its having once occurred there, although not at present recorded as occurring.

Concerning much we lack information. What kinds of domesticated birds did these people keep? What kinds were used as food? Was falconry practised? did they employ clap-nets, or use the throw-stick, like the Egyptians? Did they keep song birds? These are questions which can only now and then be partially answered.

After a sketch of the ornithological fauna of Assyria and the adjoining countries, Mr. Houghton proceeded to the consideration of bird-names which occur in the records. Vultures and eagles are frequently mentioned ; they are also frequently depicted in battle-scenes, and are spoken of generally as the "birds of heaven," which build their nests on rocky and inaccessible places. Eagles are not generally distinguished by name from vultures ; the same term may include both the *Vulturidæ* and the *Falconidæ*, though sometimes a particular bird is distinguished by a definite name. For instance, the word *na-as-ru* (𐎠𐎶𐎵𐎶𐎶𐎶𐎶) may either denote the griffon vulture, or some kind of large eagle ; while, on the other hand, the *ka-ri-ib bar-kha-a-ti*, i.e., "the antelope attacker," probably points definitely to the Lämmergeier, or bearded vulture (*Gypæëtus barbatus*, and the *'e-ru-ul-lu* or *ca-ti-ma-tuv*, "the impure rapacious bird," is perhaps the Egyptian vulture of disgusting habits. Of the Strigidæ, owls are frequently mentioned. The great eagle owl (*Bubo ascalaphus*), and the little wailing owl (*Scops giu*), may be respectively the *es-se-bu* or *khu-si*, "Prince+Horned Bird" (Accad.), and the *mar-ra-tuv*, or "mournful owl," of the Assyrian column. Of the order Picariæ, woodpeckers (*Picidæ*) are definitely mentioned, as

the *an-pa-tuv* "the waving bird" (Heb. תרנגול), in allusion to the undulating mode of flight, or as the *du-si bar-mat* (?), "the variegated tapping bird," referring to the noise occasioned by the taps of the bird's beak on the stem or trunk of a tree. Its Accadian name is *git-sir khu*, "woodbright," or simply "bright bird," and may well denote either the common black and white *Picus syriacus*, or other species known to exist in these lands. Another name, *ci-li-luv* or *cu-li-li*, also expresses in one of the Assyrian columns the woodpecker's note. The cuckoo is the Assyrian *kha-zu-u* or *khu-u-ku*, whether the great spotted species or our common bird. By the Accadians it seems to have been regarded with favour, and was called *su lu*. Can this mean "the bird beneficial to man" ?





The swallow is known by various names, some of which are imitative ; it is the *sinuntu* of the Chaldean Deluge Tablet. The Accadian name of *khu-bir ba-cu gusur-ra*, "the insect bird which makes its nest (?) or sits on the beams" of houses and other places, is admirably definite, as is also its other Accadian name of *gun-gil*, "the tail-closer." Among the *Sylviadæ* or warblers, the reed-warbler or the sedge-warbler is likely to be denoted by the *tsi-nun-du* (*tsi-tsil-du*) (?), or *its-tsur gi-zi*,* "the warbling bird of the reeds"; while the *bul-bul* or nightingale may be the Assyrian *tsu-la-mu* or *its-tsur mu-si*, "bird of the shade or of the night."

Among the *Sturnidæ*, or starlings, may be mentioned the common starling, denoted evidently by the Accadian *sib-tur*, or "little shepherd bird," and by the Assyrian *al-lal-luv*. Another shepherd bird is named as the *ri-hu*; this is perhaps the rook. The *Pastor roseus* is the *eribu* of the Assyrians.

Of the *Corvidæ*, the raven is the *a-ri-bu*, or *kha-khar*—imitative again, like our word "crow." The hooded crow is the *pa-hû* or *ka-ka-nu*, both onomatopœic. The *pu-dhu-ur i-ni*, or "picker out of the eyes," or "eye-splitter," would suit both these *Corvidæ*.

Several doves or pigeons' names are mentioned, one of the most interesting of which is that of the turtle-dove, which in Accadian has the pretty name of "eye-bright" or "eye-star," *igi-mul*. Of the *Otididæ*, the *šudinnu*, or *gilgidanu*, "the long-legged pouch (?) bird," is probably the great bustard (*Otis tarda*). The *a-ba-mi-ya*, or

* The text is not very clear ; the characters read as *ci-i-ûi*, or *ti-i-ûi*. I think *gi-zi* may be intended.

um-mi mi-i, "mother of waters," perhaps is the *Tantalus falcinellus*, or even the *Ibis religiosa*, though now not found in Western Asia. The Assyrian *its-tsur li-mut-ti*, "bird of evil," is perhaps the great eagle owl. The buff-backed heron, *Ardea russata*, nearly always seen with cattle, and often on their backs, is probably the Accadian *Ua (khu)*    , "cattle-bird," which exactly answers to the name "cow-bird," used to designate this species of heron. The swan among the *Anseris* is probably denoted by the 'e-zi-zu (strong bird) and cu-ni-pu (wing bird), and was used as food. Of the *Struthiones*, the ostrich is both figured on the monuments, and mentioned in the lists; it is the *gam-gam-mu*, *sa-ka-tuv*, and *si-ip a-rik* of the Assyrians, the *giri-gid-da* of the Accadians, the whole meaning "the long-legged well-disposed bird."


Among the *Pelicanidæ* the *Pelicanus onocrotalus* has been well referred by Dr. Delitzsch to the *a-ta-an nâri*, "the she-ass bird of the rivers," in allusion to its harsh and unpleasant cry, which resembles the bray of the animal which has given one of its names to the bird.

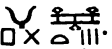



The names of many other birds were also considered, and Mr. Houghton concluded by saying that all the names mentioned, so far as he has been able to get access to them, would be discussed and published in the Society's Transactions. Thanks were voted to Mr. W. H. Rylands for his kindness in executing the diagrams which illustrated the Paper.



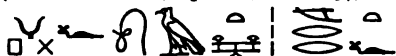
Remarks were added by Rev. A. Löwy, Theo. G. Pinches, J. Park Harrison, G. Bertin, and the President.

The following Communication has been received from Mr. P. le Page Renouf:—



WRONG VALUES COMMONLY ASSIGNED TO HIEROGLYPHIC GROUPS.

The phonetic values of most of the hieroglyphic signs have now for a long time been established on evidence which is plain and unambiguous to all inquirers. With reference to certain signs (e.g., the negative ) the evidence is of a more complex character, and may easily be misinterpreted by a hasty student. I wish now to speak of some values which are certainly false, and in the present state of our knowledge absolutely inexcusable.






1. All Egyptologists used to believe in the god *Ap-heru*; there is now a strong tendency to call this divinity *Ap-mätenu*. Neither of these names were known to the ancient Egyptians. The hieroglyphic form of the name is . Now, it is quite true that one of the phonetic values of  is *her*, and that the sign was often used to express the name of the god Horus. But the phonetic value of the feminine group  is not *her*, nor is it *mätenu*, but  *uat*. *Mätenu* is a masculine noun, as everyone knows who has read the journey in Syria, described in the Anastasi Papyrus. It appears there over and over again, accompanied by the masculine article, in such passages as *bu rex-ek pa mätenu*.




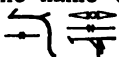
The name *ap-mätenu* was suggested by the invocation in Todt., I, 13. It would have been well to notice that in this very invocation a distinction is made between  and *mätenu*, and to bear in mind such ancient instances as  (*Aelteste Texte*, pl. 6, line 9), and the very frequent formula  (Sharpe, *Inscrip.*, I, 78; II, 86; and elsewhere).






The mischief has arisen from the slovenly and unscholarlike habit of neglecting the feminine termination.







[The god Keb is another, whose divinity it is high time to explode. There is indeed authority for  but this is merely a scribe's ignorant blunder for , Seb.

The god Khem must, I believe, equally disappear from the list of divinities.

I produced evidence some years ago showing that the phonetic value of , according to variants of Todt., 17, 12, is  *ames*. The papyrus of Netémet (belonging to the Prince of Wales) is another authority in favour of this reading. But I think it in the highest degree probable that the only variant which can be quoted in favour of the reading *Khem* is also to be read like the others. The Berlin papyrus of Keka, according to Lepsius (*Aelteste Texte*, p. 34), reads . Instead of , we should surely read , the phonetic values of which are




  (Todt., 145, 7, 8, 20, or  (Mariette, *Karnak*, pl. 47, a), *âmes*. The name of Keka's father on this payprus is moreover written  (*Nes-âmes*), and, as it ends in *s*, cannot possibly be read Nes-khem.]




2. The group , commonly transcribed *siḥ*, is really ideographic. Neither  nor  will ever be found as variants of it. It is not an abbreviation, as M. de Rougé says in his *Chrestomathie* (232). Except in royal titles, where the context precludes the possibility of a mistake, abbreviations are absolutely unknown in Egyptian orthography. And  never stands for the letter *b*. The sign , which often forms part of the group, is not a phonetic complement, but a determinative both of sense and of sound. The evidence on the subject is as complete as possible.




a. In the ancient lists one of the usual offerings is written   (*Denkm.*, II, 35, 67, 69),  (*ib.* 44, 58, 92, 145; III, 260),  (*ib.* II, 28, 35), and   (*Altteste Texte*, p. 37).








b. The following are variants of a formula very frequent on tablets of the XIIth Dynasty:—




    Louvre, C, 3.

   Rougé, *Album Photographique*, No. 146.

   Sharpe, *Inscriptions*, I, 86, line 6.

   „ „ I, 78, line 7.

       Sharpe, *Inscriptions*, I, 78, line 15.

   Sharpe, *Inscriptions*, I, 78, line 25.

   „ „ II, 86, line 5.

   „ „ II, 95, line 1.

From these and other variants (e.g., Dümichen, *Kalender-inschriften*, pl. 43; Mariette, *Catalogue des Monuments d'Abydos*, 133), we obtain the results $\overline{\Delta} = \Delta \overline{\Delta} = \Delta \text{---} = \Delta \overline{\Delta} = \text{mās}$. Dr. Birch in his Dictionary refers for the word $\Delta \text{---}$ to Rosellini, *Mon. Storici*, 59, 3, where on an early monument of the XVIIIth Dynasty we find $\Delta \text{---} \{ \text{flower symbols} \}$, "presentation of all beautiful and pure flowers."




There is no pretext here for imagining that $\Delta \overline{\Delta}$ is to be read *em-seb* or *māseb*. A curious text at Abydos (see Mariette, I, pl. 33) is well calculated to give a death-blow to such a supposition. It consists of a table of offerings. Under each offering is a short address to King Seti I, containing a play upon the name of the object. That under $\overline{\Delta}$ *meset* is $\overline{\Delta} \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---}$.

The obvious meaning of the verb $\overline{\Delta}$, $\Delta \text{---}$ or $\overline{\Delta}$ in the text just quoted is "stretch out,"* and it bears the same relation to the cognate noun $\overline{\Delta} \Delta$ that the Latin *pandere* does to *passus*. The sun-god on the tablet of Hor-em-heb (British Museum, 551) is called "the unresting one," $\Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---}$ "swift-stept, of wide stretched paces." This passage is a reminiscence of the Book of the Dead (92, 2), where the god is called $\Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---}$ e. A comparison of these two passages brings $\overline{\Delta} \Delta$ into close connection with $\Delta \text{---} \Delta$ *maset*, a foot or leg.

It is now easy to understand the use of the determinatives in $\overline{\Delta} \Delta$ or its variant $\Delta \text{---} \Delta \text{---} \Delta$. The sign Δ is symbolical of the notion of *stretching*, as in the word $\Delta \text{---} \Delta$ *pet*, which signifies





* One of the variants of the formula is $\Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---} \Delta \text{---}$ Mariette, *Cat.*, 203.





















† The papyrus of Nebsemi gives $\Delta \text{---} \Delta$ as the variant of $\Delta \text{---} \Delta$.














stretch.  or  must be considered as determinative of the sound *mes*, representing either a single limb or the two limbs. If it be objected that  is nowhere else used ideographically, I beg to quote a well-known passage of the Ritual, which in the *Älteste Texte* (pl. 42, line 41) is thus written:—











And it may be remembered that in another passage of the Book of the Dead (125, 48) two organs of locomotion are mentioned together, the *xent* and the *maset*.











Another instance is to be found in the word     *meses** (*Zeitschr.*, 1867, p. 54). *Mesesbeb* is as impossible a word in Egyptian as it is in Greek.

c. One of the forms of the verb is   , to *pass* in the sense of *missing*. Brugsch reads it *sebseb*, but the very passage which he quotes in his Dictionary tells against this reading. It is one of those alliterative texts which are so instructive as to the values of initial signs:                  *Mäsmes Mäten en Šerš er Šää*.

d. One more decisive proof. There is a word    which Brugsch reads *emseb*, and which he interprets quite rightly as "Strauss oder Kette von Blumen, die eine in die andere gesteckt sind." If the true reading were *emseb*, the reduplicated form would be *emsebseb*, or *emsebseb*. But the real form, as will be seen on referring to *Zeitschr.*, 1876, Taf. III, is           *mäs-mäis*. If the first syllable here be taken as a separate word, the result will be the same, viz., that the nosegay held by the king was not pronounced *emseb*, but *mäis*.


* This word is evidently cognate to    *mes*. "turn round," and    *meses*. The sign  ("a reel for winding") appears to represent the same object as the first sign in  *meset*.
























† In another text                     




Another and more ancient instance of reduplication will be found in the tomb of Peher at El Kab (*Denkm.*, III, 10). The oxen say "we are quick in transporting,"           <






The numerous meanings attached to the syllable *mes* as represented by the sign $\overline{\Delta}$ (including $\overline{\Delta}$ Δ , and its reduplicated forms) are in general easily traced to the original sense of *stretching out*, as in *pandere, passus*, our word *pass*, with its various senses, such as handing over, transporting, passing the sea, passing time, passing a limit, surpassing. This latter sense has not yet been generally recognized, but it is the true sense of $\overline{\Delta}$ in several passages of the Book of the Dead, where the plain meaning is *superare, overcome, conquer*, as in 1, 3; 59, 3; 60, 3. $\overline{\Delta}$ is "crines *passi*," dishevelled hair. An interesting question arises as to the use of $\overline{\Delta}$ \mathfrak{h} *māsi*, in the sense of an interrogative pronoun *who, which, what?* The analogy of a Semitic pronoun may perhaps suggest the way to an answer.

The pronoun *man*, من, مَن, مَنْ, like the preposition *min*, appears to be connected with מִן, מֵן, מִנָּה and other kindred words, the original sense of which is *division, parting*. The pronominal use, both in Egyptian and Semitic, appears to be connected with the notion of partition : مَاسِيْ طُو اَتْفَا *māsi pu atf ā* “who is my father”? is the exact equivalent of مَنْ هُو أَبِي.





3. The most indefensible reading which I know is *Hashep*, or *Hashop*, as the name of the famous queen of the XVIIIth Dynasty, otherwise known as Hatasu. I can understand scholars having a doubt as to the accuracy of this latter name; but *Hāšop* is demonstrably wrong, according to the most elementary principles of decipherment. The queen's name was a very common one in ancient times, and it is generally found written  (see Mariette, *Catalogue*, 223 [three times], 235, 252); but sometimes















 (see *ibid.*, 308, 320). The sign  has, therefore, a syllabic value, of which  is the final consonant. The very common adjective  is from the earliest times written indifferently with or without the phonetic complement . Thus,   (*Denk.*, II, 149 c.),   (*ibid.*, c. d.),   (*ibid.*, 71, 93),   (*ibid.*, 118 d.),   (*ibid.*, 130)     (*ibid.*, 125, line 203). The instances are numberless, and will not be disputed. On the obelisks of the queen (*Denkm.*, III, 22) we have   "the sacred Persea tree," and in the same phrase   (37, a).


The reduplicated form of the word is   , which is extremely frequent from the earliest times of the language.







Now, if the value of  whilst ancient Egyptian was a living language, was *sep*, how, in the first place, can   have this value; and, secondly, how could the reduplicated form of the word *sep* be  ? Those who adhere to the hypothesis are bound to solve these two difficulties. But their solution is simply impossible.




The value *as* which used to be generally admitted is based upon variants.




Certain copies of the fifteenth chapter of the Book of the Dead give the reading   (line 15); others give  .



















Secondly, in a very common form of adjuration, "those who pass by this funereal monument,     *her as pen*," are entreated to say a prayer for the departed. Several inscriptions, instead of  , have the forms  or . In addition to the instances quoted by Mr. Goodwin (*Zeitschr.*, 1867, p. 84), and Dr. Lauth (1868, p. 42), I will quote the following from Mariette's *Catalogue des Monuments d'Abydos*;   p. 235;   p. 322; and   p. 326. The three different determinatives here

used prove that  as a noun does not signify "a statue," or "sitzende Bild," but has the more general sense of a "funereal monument."





Brugsch and Goodwin have undoubtedly proved that in the texts of the latest times  was used with the value  *sep*. But this value has no more connection with that of the older period than the values *ta* and *t* of  have with the value *xeper*. Mr. Goodwin has shown that the word *sep* signified image or statue. To write the word *seps*, the letter  was added to the picture of a statue, and in this way a new group  was formed. But there is no proof of the antiquity of the word *sep* in the sense of "image," and it is most probably a quite modern form of the older .







The reduplicated forms of , *sep*, are  *sepep*, and  *sepes*.

Sepep cannot be considered as a reduplication of *sep*; but even if this could be admitted,  would, on this hypothesis, be the full reduplication. We know, however, that  is the simple form, and that  is the true reduplication.

Now, I do not affirm that any one of the arguments in behalf of *as* is in itself unassailable. It is not impossible that in Todt., 15, 15, we may have to do not with phonetic variants, but with different readings. The same possibility recurs in reference to the funereal adjuration;  may, like *māhāt* or the name of some other monument, have been put in place of the usual . But the probability of either of these suppositions is indefinitely diminished by the following considerations. First, the substitute of the syllable *as* in one of these series of variants is precisely the same as in the other and perfectly independent series; secondly, this syllabic value *as* is perfectly consistent with such forms as , , ; and, thirdly, the Coptic *εCOT* *pretium*, has its natural explanation in the ancient             

in identifying phonetically with   (*Denderah*, III, pl. 49. Fourthly, compare   and  .

The hieratic form of the group, which I believe to be correctly represented by M. Pierret as , speaks most powerfully in favour of the value *ās*.  by itself has the value *ās*. I believe it is this sign, and not , which is used in the hieratic orthography of this group. The latter sign is never used, to my knowledge, otherwise than as a determinative at the end of words, except in the base period, or when it is put as an equivalent of .

P.S.—The last number of the *Zeitschrift* contains an article by Dr. Erman, which has induced me to withdraw for a time an onslaught which I had made on the phonetic value of the sign . I am not convinced by Dr. Erman, but the arguments of so admirably scientific a scholar deserve the most respectful consideration. In the same number of the *Journal* Dr. Ebers (p. 67, *note*) defends the value *ās* for , and produces the important reading     from a new copy by M. Golenischeff of the tablet of *Una*.

The following Communication from Professor Wright, was read, and Photographs of the Inscription exhibited:—

REMARKS ON THE SILOAM INSCRIPTION.

Considering the interest which attaches itself to the inscription discovered by Mr. C. Schick, in June 1880, at the Pool of Siloam, I am surprised that no notice has as yet been taken of it in the publications of our Society. Having recently had occasion to examine it with some care, and with the assistance of two eminent German Orientalists, Professors Euting and Noeldeke of Strassburg, I may be allowed to offer the following remarks, which lay no claim whatever to originality. For fuller details I refer the reader to Part VII of the *Oriental Series* of the *Palæographical Society*, which will appear this spring.

The first important publication on the subject was Mr. Sayce's pamphlet, *The Ancient Hebrew Inscription discovered at the Pool of Siloam in Jerusalem*, 1881; more valuable are the articles by Dr.

About One Quarter Size.



THE SILOAM INSCRIPTION

From a cast in the possession

Proceedings Soc. Bibl. Arch., Feb. 1882.



N, CIRCA 700 B.C.

H. GUTH, of Leipzig.

Guthe and Professor Kautzsch in the *Zeitschrift des Deutschen Palästina-Vereins*, vol. 4, 1881, pp. 102-119, 250-259, and 260-272. The shorter notices by J. Derenbourg in the *Comptes Rendus de l'Académie des Inscriptions et Belles-Lettres*, for 1881, pp. 97-100 and 199-205, and by J. Halévy, as reported in the *Revue Critique* for 17th Oct. 1881, are also well deserving of study.

The transcription is as follows. Asterisks denote missing letters. Doubtful letters are marked with a stroke.

- (1) . . . הַנֶּקְבָה . חַה . הִיָּה . דָּבָר . דִּנְקָבָה . בַּעוֹד . . .

 (2) הַגֶּרֶן . אֵש . אֵל . רַעֲו . וּבַעוֹד . שֶׁלֶש . אִמָּת . לַהֲנִ
 ע קֶל . אֵש . ק
 (3) רָא . אֵל . רַעֲו . כִּי . הִיָּת . זֹדָה . בָּצָר . מִיָּמָן
 וּבִים . ה
 (4) נֶקְבָה . הַכּוֹ . הַחֲצָבָם . אֵש . לִקְרָת . רַעֲו . גֶּרֶן . עַל .
 גֶּרֶן . וּלְכֹ .
 (5) הַמִּים . מִן . הַמִּצָּא . אֵל . הַבְּרִכָּה . בַּמַּאֲתִים . וְאַלְף .
 אִמָּה . וּמָא
 (6) ת . אִמָּה . הִיָּה . גֶּבָה . הָצָר . עַל . רֹאשׁ . הַחֲצָבָם .

The letters of this inscription much resemble those of the stèle of king Mēsha', but are more modern, and exhibit more practice and skill in writing. Observe the easy swing of the ינמכ and ל, and the little flourishing hooks of ן and צ. ט and ס unfortunately do not occur. We shall probably be not far wrong in assigning this inscription to the time of Hezekiah, circa B.C. 700. Compare 2 Kings xx. 20, 2 Chron. xxxii. 30.

The punctuation is the same as in the Moabite Stone, a point after each word. The orthography too is much the same. *Scriptio defectiva* of the long vowels prevails, even in ים and קֶל, where we might have expected ירם and קֶל, on account of the original form being *yaum* and *kaul*, Ar. قَوْل, يَوْم. In עוֹד and מוֹצָא the ך is in its proper place, the one being originally 'aud and the other mauša', from מוֹצָא = מוֹחַ: Final vowels are expressed

by יוה, as יוה, אמה, הקה, יוה. The *aleph* in מאתים and ראש is etymologically correct, as מאתים stands for מאתים and ראש for ראש, ראש, Ar. رَأْس. הית in line 3 is probably to be read הית, and not הית (see 2 Kings ix. 37, *kēthibh*); else why should the engraver not have written the final ה? לקת in line 4 does not stand for לקת, but seems rather to be לקת, infin. of קרה.

Two words in this inscription do not occur in the Old Testament, viz., נקבה, and ודה in line 3. The sense of the former is clear, both from the context and the cognate languages (Ar. نَقَبٌ *digging through, a hole, a pass, or defile*, نَقَبَةٌ *a hole*, Syr. نَمْلٌ *a hole, cave, mine*), not to mention the common Hebrew word נִקְבָּה* Pronounce therefore נִקְבָּה or נִקְבָּה. The meaning of the other word, ודה, is very obscure, as its root is not exactly known to us, and the context does not cast a distinct light upon it. It seems most probably to mean a *crack* or *fissure*.

We may therefore translate as follows :—

- (1) . . . *the breaking through. And this was the matter (or account) of the breaking through. While yet*
- (2) *the pickaxe, one towards the other, and while yet there were three cubits to the voice of one call-*
- (3) *ing to the other, for there was a cleft (?) in the rock on the right And on the day of the*
- (4) *breaking through, the miners hewed, one to meet the other, pickaxe against pickaxe ; and flowed (lit. went)*
- (5) *the waters from the source to the pool over (a space of) one thousand and two hundred cubits. And one hund-*
- (6) *red cubits was the height of the rock above the head of the miners.*

At the beginning of the first line, Derenbourg has supplied תמה, *is finished* ; while Halévy prefers בים, *on the day of*. In the second line, it must remain doubtful whether we are to suppose a full point

* It can hardly be necessary to remind the reader that נִקְבָּה and נִקְרָה get their meaning from the conformation of the genital organs (cf. *hasta, rima*).

after **אל רער**, as Kautzsch and Halévy have done, or not. As to the lacuna in line 2, the letter after **לד** may be either **נ** or **ן** or **פ**. The **ע** at the end of the gap seems to indicate that one of the lost words was **וישמע** (Derenbourg).

The inscription was obviously set up by the miners to commemorate their successful meeting, after they had started from opposite ends of the projected tunnel or aqueduct. It has nothing whatever of an official character, otherwise its form and style would probably have been very different, and it would have been set up in a more conspicuous place.

WM. WRIGHT.

The next meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, March 7th, 1882, at 8 p.m., when the following papers will be read :—

By P. LE PAGE RENOUF :—"Egyptian Mythology, Mist and Cloud."

By WM. FLINDERS PETRIE :—"Notes on Pottery and Implements collected at Giseh and the neighbourhood from December, 1880, to June, 1881."

By A. L. FROTHINGHAM, JUN. :—"Note on an Hebrew Inscription at Ravenna."



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- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I-III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ——— 2nd series, 1869.
 ——— Altaegyptische Kalender Inschriften, 1866.
 ——— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ——— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Studien. Heft I, 1874
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ——— 6th and 7th do.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ——— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre epistolaire chez les Égyptiens de l'époque
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TWELFTH SESSION, 1881-82.

Sixth Meeting, 2nd May, 1882.

SAMUEL BIRCH, D.C.L., LL.D., &c., PRESIDENT,
IN THE CHAIR.



The following Presents were announced, and thanks ordered to be returned to the Donors :—

- From the Royal Society :—The Proceedings. Vol. XXXIII. No. 218. London. January, 1882.
- From the Royal Geographical Society :—Proceedings, and Monthly Record of Geography. Vol. IV. Nos. 4 and 5. 8vo. London. April and May, 1882.
- From the Royal Asiatic Society :—The Journal. New Series. Vol. XIV. Part II. 8vo. London. April, 1882.
- From the Royal Institute of British Architects :—Proceedings, Session 1881-1882. Nos. 11, 12, and 13. 4to. London. 1882.
- From the Palestine Exploration Fund :—The Quarterly Statement. 8vo. London. April, 1882.
- From the Victoria Institute :—The Journal of the Transactions. Vol. XV. 8vo. London. 1882.
- From the Archæological Institute of Great Britain and Ireland :—The Archæological Journal. Vol. XXXIX. No. 153. 8vo. London. 1882.

[No. xxxi.]

From the American Oriental Society :—The Journal. Vol. XI. No. 1. 8vo. New Haven. 1882.

The American Antiquarian and Oriental Journal. Vol. IV. No. 2 (No. XIV). 8vo. Chicago. January, 1882.

Contains articles on Ancient Temple Architecture, by Rev. Stephen D. Peet, and on the Hittite Inscriptions, by John Campbell, M.A., &c.

Report of the Third International Geographical Congress, Venice, September, 1881. By Lieut. G. Kreitner, Delegate of the N. China Branch of the Royal Asiatic Society. 8vo. 1882.

Le Muséon, Revue internationale, publiée par la Société de Lettres et de Sciences. Tome I. No. 2. Louvain. 1882. 8vo.
Contains article by C. de Harlez, "Cyrus, était-il roi de Perse ou de Susiane?"

From the Author :—Dizionario di Mitologico Egizia, R. V. Lanzone, Seconda Dispensa, con XLVIII Tavole. 4to. Torino. 1882.

From the Author :—Les origines de l'histoire d'après la Bible et les traditions des peuples orientaux. Par François Lenormant. Tome deuxième, 1^{re} partie. L'humanité nouvelle et la dispersion des peuples. 8vo. Paris. 1882.

From the Author :—The Law of Kosmic Order, an investigation of the physical aspect of Time. By Robert Brown, jun., F.S.A. London. 8vo. 1882.

From the Author :—Otium Norvicense, pars tertia. Notes on select passages of the Greek Testament, chiefly with respect to recent English versions. By Frederick Field, M.A., LL.D. 4to. Oxford. 1881.

From the Author :—Les fouilles de M. de Sarzec en Mésopotamie ; Antiquités Chaldéennes. Par J. Menant.
Reprinted from the *Gazette des Beaux Arts*.

From the Author :—Light and Darkness, &c. By the Rev. Alfred Jones, B.D. 8vo. London. 1881.

From W. Morrison :—Tent Work in Palestine, a record of Discovery and Adventure. By Claude Reignier Conder, R.E. 2 vols. 8vo. London. 1878.

The following have been purchased by the Council for the Library of the Society :—

- Description of the East and some other Countries. By Richard Pococke, LL.D., F.R.S. 2 vols. Folio. London. 1743-45.
- Travels through Different Cities, etc., and several parts of Asia, as far as the banks of the Euphrates. By Alexander Drummond. Folio. London. 1754.
- Travels in Ethiopia. By G. A. Hoskins. 4to. London. 1835.
- Sandys Travailes. The Sixth Edition. Folio. London. 1658.
- Rudiments of a Vocabulary of Egyptian Hieroglyphics. By Samuel Sharpe. 4to. London. 1837.
- The Palaces of Nineveh and Persepolis, restored by James Ferguson. 8vo. London. 1851.
- Nineveh and its Palaces. By Joseph Bonomi, F.R.S.L. Second Edition Revised. 8vo. London. 1853.
- Travels and Researches in Chaldea and Susiana, &c. By William Kennett Loftus, F.G.S. 8vo. London. 1857.
- The Monumental History of Egypt. By William Osburn, R.S.L. 2 vols. 8vo. London. 1854.
- The Religions of the World. By William Osburn. 8vo. London. 1857.
- Memoranda illustrative of the Tombs and Sepulchral Decorations of the Egyptians. 8vo. London. 1822.

The following were elected Members of the Society, having been nominated on March 7th :—

- Rev. William Barnard, B.A., Alveston Vicarage, Stratford-on-Avon.
- Robert A. Bellman, 38, Cawley Road, South Hackney, E.
- Alfred Kemp Brown, B.A., Arundel Lodge, Unthinks Road, Norwich.
- Alexander George Ellis, B.A., Suthrey House, Mortlake, S.W.
- Dr. Paul Haupt, 12, Friedländer Weg, Göttingen.
- General Pitt-Rivers, F.R.S., 4, Grosvenor Gardens, S.W.
- Rev. Frederick William Ragg, M.A., Masworth Vicarage, Tring.
- Mrs. Warne, Penn Hill, Yeovil.

The following were nominated for election at the next Meeting, 6th June:—

Samuel Bird, 15, Sussex Place, Victoria Road, Kensington, W.

R. P. Greg, Buntingford, Herts.

E. H. C. Stephenson, Lympsham Manor, Weston-super-Mare.

The Rev. A. Löwy read the following paper, entitled "Notices concerning Glass in Ancient Hebrew Records."

The Hebrew word *Zēchuchith* זְכוּחִית is employed to denote "glass." Whether it has this signification (in Job xxviii, 17), or whether it relates to some precious stone, is a debateable question. The word *zēchuchith* means a pure substance, and does not imply transparency. The Phœnicians, though credited with the invention of glass, have not left any other records except the names of some makers of glass vessels. On some Phœnician relics occurs the name of Artas the Zidonian. Whether the Jews, as neighbours of the Phœnicians, were manufacturers of glass during the Biblical period of their history, cannot be proved by any relics. M. Longpérier published in 1856 the drawing of a vase in opaque white glass,* which was brought from the East by M. Périétié, the Chancellor of the French Consulate at Beyrout, and he suggested that this was a Jewish glass vessel, in which case it must be of a post-biblical period.

Of glass which came from Assyrian excavations, the British Museum has several specimens: one of B.C. 700 bears the inscription of Sargon. A more direct insight is given by the Egyptian monuments, where we have pictorial representations of glass-making. The earliest relic brought from Egypt bears the inscription of Thothmes III, and was made B.C. 1,500. The Coptic name of glass, *Badjein* or *Abadjein*, and some variations of this word, have no connection with Semitic words. The Coptic names of the substances of which glass is made are likewise unconnected with Semitic vocables, sand being called in Coptic *sha* and nitre *hasmen*; whilst the Hebrew for sand is *chol* (חול), and for nitre *nether* (נֶתֶר), corresponding with the Greek and Latin *vitrum* and *nitrum*.

In the Aramaic dialects glass is called *segugitha*, or *zugitha*, from which is derived the Arabic *sajaj*. In the Aramaic languages *sug* has

* "Bulletin Archéologique de l'Athénæum Français." 1856. January, p. 4.

the meaning of glass-like lustre, but this may be a secondary meaning. It is more likely that the glassmakers introduced the name *zugitha* from *zug*, "a combination," inasmuch as glass is the result of a combination of sand and soda. The Arabs have given a wide extension to the word *zajaj* or *zağag* amongst Mahomedan nations. But amongst the Aryan Mahomedans in India, in Persia, in Kurdistan, as also among the Turks, glass is called *shisha*. In Hebrew *shēsh* or *shāyish* is the name of marble, and may eventually have been used in the signification of glass. Whether glass was in the earliest days manufactured in Palestine or not, glass vessels must have been known to the Jews. This is not to be inferred from the circumstance that the Palestine Exploration Fund has brought to light numerous fragments of glass vessels, for such vessels may have been made at a late period, but it is an indubitable fact that the Phœnician traders, according to the testimony of the Bible (Proverbs xxxi, 24, and Hosea xii, 8), constantly came to Judæa to offer their wares. Israelite women liked to adorn their necks with glass beads; specimens of such ornaments occur in the tombs of the Egyptians and the Etruscans. Among the treasures which Dr. Schliemann discovered at Hissarlik, the so-called site of Troy, and again in the graves of Mycenæ, Egyptian or Phœnician glass beads have been found. Even beneath the lakes of Switzerland, where the pale-buildings of ancient inhabitants have been brought to light, glass beads were discovered, which none but Phœnician traffickers could have carried to Switzerland, just as they brought them into the lands of the ancient Britons. No doubt can, therefore, exist that the Hebrews of the earliest date were fully acquainted with articles made of glass. With the commodity itself the names of variously shaped vessels wandered more or less from one country to another, and many of those names may have reference even to glasswares. The Hebrew word *hin* (הִין), a well-known small measure, may be identical with the Egyptian *han*, a vessel. The Hebrew word *cad*, a pitcher, appears to be identical with the Latin *cadus*, and perhaps with the Arabic *qadah*. The word *qab* (קַב), a small measure (2 Kings, vi, 25), which is continually employed in Rabbinical writings, must have been known to the ancient Syrians. Their descendants, the Nestorians, still call a cup *bash-qab*, literally an "upper cup." The Greek *κυφελλον*, the French *coupe*, the Italian *coppa*, the Dutch *kop*, and the diminutive form occurring in *goblet*,

seem all to indicate the migration of the term *qab* from land to land ; also the Hebrew word *lōg* seems to reappear in the Greek *λαγηνος*, in the Latin *lagena*, and in the Rabbinical *lagin*, *lagina*, or *laginta*. The Rabbinical word *zeluchta*, in Hebrew *zelochith*, signifies a glass bottle, and is mentioned in the Talmud in connection with the holding of perfume. The words *baté hanéfesh* (Isaiah iii, 20) have been rendered by some translators as perfume-bottles (literally "breath cases"). That these perfume-bottles were generally of glass, is made evident by the numerous specimens which are preserved in the British Museum, in the Louvre, and in other great museums. The luxurious use of perfume, so severely reproved by the prophet Isaiah, is very strong evidence that although the name of glass remains unmentioned, glass vessels must have been among those which are mentioned in the Hebrew Scriptures.

Referring to the post-biblical records of the Jews, Mr. Löwy drew attention to the Targum of Jonathan on Deut. xxxiii, 19, where it is stated that the excellency of the sand in the land possessed by Zebulun fitted this substance particularly well for the manufacture of glass, a statement which derives some corroboration from the account which Pliny gives of the same district. With regard to nitre, *i.e.*, soda, the Talmud drew attention to the superiority of the substance exported from Egypt over that which was found near Antipatris, in the vicinity of Cæsarea, near the Mediterranean Sea. In the Rabbinical period glass was manufactured in Judæa. The apparatus for glass making, and the shops where the articles were retailed, were carefully mentioned by the Rabbins. They enumerated various articles of glass, such as beads, *choliōth shel zechuchith* (חליות של זכוכית), lanterns, *fanes* (פנס), which the Persians adopted in the word *fānus*, from the Greek *φανος*. They term a glass plate, *tabla* (טבלא); a common glass dish, *skutla* (סקוטלא), from the Latin *scutella* (hence the English word scuttle). The Rabbins also speak of several other objects of glass relating to domestic and ornamental uses. Particular notice is taken by them of the manufacture of much-prized *white glass*. This species, which perhaps was iridescent, is stated to have disappeared at the destruction of the first Temple ; but probably for the "first" the "second" should be substituted. As an article of display, the ancient Jewish teachers spoke of glass in connection with their proverbial sayings. One of them remarked that the

acquisition of knowledge is as difficult as gold, and the loss of acquired knowledge may be as rapid and irrecoverable as an article of glass when broken. But another observer shrewdly remarked upon the same subject, "The broken article can be pieced together, and the negligent student can make amends." Concerning an heir of property, it is stated that if he wished to get rid quickly of his fortune, he could best do so by dressing in rich silks, by indulging in the purchase of articles of glass, and by employing work-people without looking after them.

In conclusion, Mr. Löwy mentioned a statement from the Talmud which stands in connection with one of the Jewish customs of the present day. Rab Ashi, in celebrating the nuptials of his son, went to the extremes of hilarity. His colleagues, to bring him back to sober earnestness, took a glass, obviously of high price, and breaking it before him, they attained their object (*Berachoth*, folio 31a). The mediæval glossator of this passage observes that such a practical admonition gave rise to the existing custom of breaking a glass at Jewish weddings. In Mr. Löwy's opinion the custom was derived, like many other Jewish usages, from the prolonged intercourse of the Jews with the Romans.

Remarks were added by Canon Beechey, J. Park Harrison, F. G. Hilton Price, F. D. Mocatta, Rev. A. Löwy, and the President.

A Paper was read by Mr. George Bertin, on the "Rules of Life among the Ancient Akkadians":—

After a few remarks on the progress of Assyriology since the first attempts at translation, Mr. Bertin noticed that there were in the British Museum several tablets belonging to the same series, the real meaning of which had escaped translators when dealing with the tablets separately, but which is quite clear when the series is taken as a whole. These tablets give precepts for the conduct of man in his various occupations: one treats of the duties of the agriculturist, another of the duties of man towards his family, and so on. It was the contents of one of these tablets that had been selected by Mr. Bertin as the subject of his paper.

First, the child is declared to be of age, and after the ceremony of emancipation he became a citizen, paying tribute and answerable for

his own actions. After a break of a few paragraphs comes the question of marriage, and, according to the tablet, it is the father who negotiates this important affair; the first wife could not be other than a free born maiden. The paragraph following next, and treating of the betrothal, is much mutilated, but seems to speak of the various kinds of marriages; as a wedding gift the young man was to give a drinking vessel, which was no doubt the one used at the marriage ceremony; after the ceremony he received the dowry.

The first duty of the young married man was to build a shrine, and when this was finished he could then enjoy his honeymoon. On the birth of his first child it was placed in the shrine. After a few paragraphs relating to the education of the child and his being taught to read inscriptions, the last act of paternal authority is to find a wife for the son, and when this is done the father and son come under the common law.

The text then gives some definitions as to the laws touching the relationship of the son and father and mother, and also about the duties of masters towards their servants.

Mr. Bertin then gave as a complement to the above, an interesting tablet confirming his views; it had been transcribed and translated by Mr. Pinches, who communicated it to him, and contained the statement of a woman claiming her dowry, in which she gave the history of her matrimonial life; her request was granted by the judges.

Remarks were added by Rev. A. Löwy, Mr. Bertin, and the Secretary.

The President, in remarking on some points of the paper, referred to the small number of students of Assyrian Archæology. The Society had to thank many kind friends for valuable communications dealing with the History, Geography, or Language of the ancient inhabitants of Mesopotamia, and it was the hope of the Council, and no doubt of the Members of the Society, that they might have from time to time papers like that just read, illustrating the lives of the people themselves, and also some notice of their works of art. A study of *figured antiquity* of the Assyrians was required to make clear many points of interest in their history. For example, it might be said that except the names being mentioned in the texts, little or nothing is known about the gods of Assyria.

The following Communication has been received from Professor T. Hayter Lewis:—

MY DEAR MR. RYLANDS,

Since I wrote my paper upon "Tel-el-Yahoudeh," I have visited Egypt again, and been to the Tel in company with Mr. Greville Chester. Dr. Grant had arranged likewise to go, but was prevented doing so at the last moment by a professional engagement.

I had his plan with me on the spot, and was surprised that he had been able to make so good a one, considering the extremely irregular surface of the ground. I am sorry to say that the Arabs (who appear not to be under any control) have made, and are making sad destruction with the ancient remains.

The large cisterns or baths still remain intact, but the descending passage (the part of the ruins which I was most anxious to explore) was not to be found, and I was told that it was buried under the *débris*, and that the alabaster blocks with which it was lined had been torn away and burnt into lime. The digging of the Arabs has, however, opened out some more remains, *e.g.*, many pieces of mosaic tiles, fragments of statues, columns, &c., showing that the walled enclosure comprised buildings of a grander type and more extensive scale than I had supposed.

East of the "mound with ancient tiles," as marked on Dr. Grant's plan, we found a granite statue of Rameses III.

Near "the statue of kneeling priest" (in the bend of the road), is a basalt cistern, six feet four inches by three feet eight inches, and, close to it, a granite half-column (*i.e.*, cut longitudinally from top to bottom through its centre) two feet six inches in diameter, of papyrus or lotus stalks, and with the bud capital as found at Beni Hassan, Karnak, &c. This half-column is very unusual, and if it had been of limestone, I should have thought that it was an old one cut into two in later times.

A round bowl-shaped (but solid) piece of granite, four feet three inches in diameter and two feet six inches in thickness, suggests the idea of its having been cut off from the bottom of a column. But the cutting both of this and the half-column must have been so difficult that I think that the forms are original.

The most important work however, not shown on Dr. Grant's plan, is a fine wall of well-dressed limestone blocks, in the inner side of and parallel with the "double wall," which forms the east side of

the enclosure. This limestone wall is, in fact, a continuation of that shown by Dr. Grant at the south-east angle of the mound, and must have been built at a very early period, as it is at a great depth below the level of the double wall, which itself bears signs of being ancient. In the "double wall" there is a large circular bastion, near the point marked by Dr. Grant as "Keep." It would thus appear that the space originally enclosed, whatever its purpose or date, had on the east side and part of the south side, a solid stone wall of good masonry. That the upper part of this wall was afterwards ruined and buried, together with the whole or the greater part of the building, and that upon the site of the wall were constructed the great mound and the crude brick fortification which surmounted it is clear.

The earliest dates which appear on any of the cartouches or the tiles, statues, or other parts, are those of Seti I, Menepthah II, and Rameses III. But the papyrus referred to in my paper gives the further date of Rameses II, who appears to have erected a "guard house" at the Tel. The *latest* date is probably that of the tiles, which have Greek letters at the back.

Yours very truly,

T. HAYTER LEWIS.

Thanks were returned for these communications.

The next Meeting of the Society will be held at 9, Conduit Street, Hanover Square, W., on Tuesday, June 6th, 1882, at 8 p.m., when the following Papers will be read :—

I. By E. LUND :—"The Epoch of Joseph: Amenhotep IV as the Pharaoh of the Famine."

II. By PROF. A. H. SAYCE :—"The Decipherment of the Hittite Inscriptions."

Mr. Bird has kindly sent for exhibition his picture of an Assyrian War-horse, with trappings, &c., restored from the monuments in the British Museum.

THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.



- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmäler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ——— 2nd series, 1869.
 ——— Altaegyptische Kalender Inschriften, 1866.
 ——— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHEFF, Die Metternichstele. Folio, 1877.
 LANE, Manners and Customs of Modern Egyptians. 2 vols., 8vo.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ——— Königsbuch der Alten Aegypter. 4to., 1858.
 DE ROUGÉ, Études Égyptologiques. 13 vols., complete to 1880.
 WRIGHT, Arabic Grammar.
 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Studien. Heft I, 1874.
 SCHROEDER, Die Phönizische Sprache.
 HAUPT, Die Sumerischen Familiengesetze.
 SCHRADER, Die Keilinschriften und das Alte Testament. 1872.
 RAWLINSON, CANON, Five Great Monarchies. 3 vols.
 ——— 6th and 7th do.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
 ROBINSON, Biblical Researches. 8vo., 1841-1852.
 PIERRET, Dictionnaire d'Archéologie Égyptienne. 8vo. Paris, 1875.
 BURKHARDT, Eastern Travels.
 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ——— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre epistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ——— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.

SOCIETY OF BIBLICAL ARCHÆOLOGY PUBLICATIONS.



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PROCEEDINGS
OF
THE SOCIETY
OF
BIBLICAL ARCHÆOLOGY.

TWELFTH SESSION, 1881-82.

Seventh Meeting, 6th June, 1882.

SAMUEL BIRCH, D.C.L., LL.D., &C., PRESIDENT,
IN THE CHAIR.



The President announced with great regret the decease of M. Chabas, one of the Honorary Members of the Society.

FRANÇOIS JOSEPH CHABAS, born 2nd January, 1817, was the son of Vincent Chabas, a retired Captain in the French Army, and Marie (Ferrus) his wife. He was born and educated at Briançon (Hautes Alpes), and at the age of 13 years entered business.

In 1852 several articles published in the *Revue Archéologique* by the Vicomte de Rougé and M. Prisse d'Avennes having come under the notice of Chabas, he commenced the study of hieroglyphics, and from this time up to the time of his illness his pen was never idle. To enumerate his many publications here would be out of place, but they will be found in a "Notice" by the Baron Textor de Ravisi prefixed to the volume of *Mémoires du Congrès provincial des Orientalistes Français*; St. Etienne, 1875.

M. Chabas died at his house at Versailles, on the 17th May, 1882, aged 65 years.

[No. XXXII.]

The following Presents were announced, and thanks ordered to be returned to the Donors :—

From the Société Royal des Antiquaires du Nord :—*Mémoires, Nouvelle Série*, 1880. Copenhagen. 1882. 8vo.

— *Tillæg til Aarbøger for Nordisk oldkyndighed og historie*. Aargang 1880, 1881. Copenhagen. 8vo.

From the Smithsonian Institute :—*Annual Report of the Board of Regents*, 1880. Washington. 8vo. 1881.

From the Royal Society :—*The Proceedings*. Vol. XXXIII, No. 219. 8vo. London. 1882.

From the Royal Geographical Society :—*The Proceedings and Monthly Record of Geography*. Vol. IV, Nos. 6 and 7. June and July, 1882.

From the Geological Society :—*Quarterly Journal*. Vol. XXXVII. Part 2. No. 150.

From the Royal Institute of British Architects :—*The Proceedings, Session 1881–1882*. Nos. 14, 15, 16 and 17. 1882.

From the Anthropological Institute :—*The Journal*. Vol. XI. No. 4. May, 1882. London. 8vo.

From the Author :—*The Early History of the Mediterranean Populations, Iberians, &c.* By Hyde Clarke. London. 8vo. 1882.

From the Author :—*On the Origin of the Phœnician Alphabet*. By G. Bertin, M.R.A.S. 4to. 1882.

Reprinted from *Orientalia Antiqua*. Vol. I. Part 1. 1882.

From the Author :—*Boorg ez Ziffir*. Cairo. By Professor T. Hayter Lewis,

Reprinted from the *Journal of the Archæological Association*, 1882.

From the Author :—*Christ's Earthly Sojourn as Chronology's Normal Unit*. 8vo. London. 1882.

The following were submitted for election, having been nominated on May 2 :—

Samuel Bird, 15, Sussex Place, Victoria Road, Kensington.

R. P. Greg, Buntingford, Herts.

E. H. C. Stephenson, Lympsham Manor, Weston-super-Mare.

The following were nominated for election :—

Edward Thomas Davis, 75, Caversham Road, Camden Road, N.W.

Alfred H. Paul, Tetbury.

The Rev. James Robertson, D.D., Professor of Hebrew, Glasgow University.

Mr. H. Villiers Stuart, M.P., in exhibiting a large coloured drawing of the remarkable funeral canopy lately discovered near Thebes, produced some fragments of the original leather, the colours of which were now as bright as the day they were made. He stated that Queen Isi-em-kheb, in whose honour the canopy had been made, was a contemporary of Solomon, being mother-in-law to Shishak, who took Jerusalem after the death of the latter.

He further, as illustrations of the paper by Mr. Lund, exhibited paper squeezes of the heads of Amenhotep IV and Khuenaten, from the figures which respectively occur on the opposite sides of the façade of the tomb, which he himself had discovered and excavated at Thebes.

Mr. Villiers Stuart pointed out that there could not well be a greater contrast between the two heads, although up to the present time Egyptologists had concurred in considering that Khuenaten and Amenhotep IV were the same person, and that the names were nothing more than the earlier and later name of the same disk-worshipping Pharaoh.

He pointed out that on this tomb Amenhotep was represented as being remarkably stout and burly in physique, while on the contrary Khuenaten was a lean, effeminate looking man, just as he is represented in the well-known Tel-el-Amarna sculptures.

Mr. Villiers Stuart called attention to what he thought must be a fatal objection to Mr. Lund's identification. The Bible told us that from the time of Joseph's death and the Exodus, the children of Israel increased from seventy to 1,000,000; and it was remarked that the 430 years assigned by St. Paul to the Egyptian bondage would not be too much time to allow for that increase, and would just correspond

with the interval between Amasis, the founder of the XVIIIth dynasty, and Meneptha, in whose reign the chronicler Manetho dated the Exodus.



A Paper entitled "The Epoch of Joseph : Amenhotep IV as the Pharaoh of the Famine," was read by Mr. L. Lund.

After some introductory remarks, Mr. Lund, to fix the epoch of Joseph, took his starting point from the statements of the Bible (Gen. xlvii, vv. 14-20, 25-26), that Joseph, during the famine, caused the Egyptians to sell, as payment for grain, their treasures, their landed property, and even their persons, to the king ; and that, from Joseph's days, the Egyptian king was the owner of the whole country. This is further explained by some passages from Artabanos (Euseb. "Præp. Evang.," IX, c. 23), indicating that Joseph had diminished or abolished the power of the magnates of the country, a measure that generally is identical with the establishment of an absolute kingdom. The first step must be, consequently, to investigate, from the documents of Egyptian history, whether such a social revolution ever has taken place, and if so at what time.

A comparison between the inscriptions in the tombs, from different epochs, will settle the question. From the ancient reigns, and also from the so-called XIIth, XIIIth, and XVIIIth dynasties, we have a number of inscriptions from tombs of magnates often exhibiting a feeling of content with the honours having been bestowed upon them by their sovereigns, but always maintaining a proud, independent spirit. Quite different is the spirit of documents and inscriptions dating from the so-called XIXth dynasty, when the king often is adulated and exalted in a way before unknown. The earliest documents in which this new spirit is apparent are those from the times of Amenhotep IV (Khunaten). As the magnates are still flourishing under Amenhotep III, at least during the first part of his reign, there are some reasons to suppose that the revolution must have taken place at the end of the reign of this king, or at the commencement of that of his successor. The next step then will be to investigate whether at this time some events may have happened in Egypt like those mentioned in the Bible in connection with the history of Joseph.

From the later years of the reign of Amenhotep III, we have a very important monument in the tomb of Khamhat (or Shamhat), a

magnate and high functionary. (Prisse d'Avennes : "Monuments Égyptiens," pl. 39-42. Lepsius : "Denkmäler," Abth. III, pl. 76, 77.) Here the pictures and inscriptions alike commemorate the fact that the crops were abundant, and that the collection of grain was a chief business of the royal government at that time. "The superintendent of the magazines of grain" is mentioned as being busy in speaking to the landowners to induce them to yield to the king the greatest possible quantity of grain. Further, we receive the information that the king paid for the grain with neck-chains.

A number of official reports mentioning a king Amenhotep, written on pieces of calcareous stone, and preserved in the British Museum, must also date from the later times of Amenhotep III, or the commencement of the reign of his successor (Birch : "Inscriptions in the Hieratic and Demotic Character," pl. XII, XIII, XV, and XXVIII. Chabas : "Mélanges," III^{me}. Série, Tome I, pp. 202-220). They are four in number, and in three of them grain or granaries are mentioned. In two of them is mentioned also a very high dignitary, and both the king and this dignitary are honoured by an unusual application of the determinative  to their titles, and even to verbs or pronouns relating to them, which seems to indicate that the documents date from a time immediately after the establishment of a new state of things. One of these documents (Birch, *loc. cit.*, pl. XV) states that at the day of the coronation of King Amenhotep, and at other times during the commencement of his reign, workmen broke into houses and stole loaves, cakes, grain, beer, in short victuals of all kinds, which seems to indicate that a famine raged at that time. There are reasons for believing that the king mentioned is Amenhotep IV, and the very high dignitary who is honoured by the determinative , had charge of the magazines of victuals.

In a tomb of the southern necropolis of El Amarna (No. III, by Lepsius : "Denkmäler," Abth. III, pl. 108, 109), a picture is preserved, representing King Amenhotep IV, accompanied by his queen and his daughters, standing on a balcony ; a crowd of people are appearing before him, and he evidently is explaining something to his subjects. At the foot of the balcony a high functionary is seen standing in the attitude of giving his orders. Near him a clerk is busy writing something ; before this clerk stands a box, in which the people are depositing neck-chains and other valuables, while they at the same time ask for a written receipt from the clerk. Behind

the clerk other people are waiting, listening to the king's words, and bringing with them leather bags and large vases, which were employed to carry grain in, as we know from other documents and pictures. Below, two other clerks are delivering to the people the bags or vases filled; and the people are seen carrying away on their shoulders the large vases and bags, which seem to be heavy. Two guardian clerks stand at the gate through which the people are passing out. This picture seems to be a copy of a bas-relief which adorned some wall of the new temple of Aten, in Thebes, built by Amenhotep IV: at least the king's figure, in the same attitude and with the same ornaments, is found again on a stone originally used in the said temple (*cf.* Prisse d'Avennes: "Monuments Égyptiens," pl. XI, 4).

In another tomb at El Amarna (No. 1, by Lepsius: "Denkmäler," Abth. III, Bl. 103-105), we meet with a picture which seems to have been executed some few years after the one mentioned. Here the king and the queen, with three daughters, are seen standing on a balcony, throwing out to the people for scrambling all kinds of ornaments and precious things. Foremost in the crowd are seen the possessor of the tomb, Aï (afterwards a king), and his wife Ti, receiving the lion's share of the treasures. Somewhat in the background, and turning his back to the scene described, stands another high dignitary, apparently of still higher rank than Aï; a number of people are urgently asking for something, or imploring him, and kissing his feet. But his attitude is not at all that of a mild benefactor: he rather appears as a diplomat, explaining that only on certain conditions will he grant their requests.

Consequently we have, from the epoch supposed to be that of Joseph, a series of monuments agreeing with the narrative of the Bible concerning him and his work in Egypt. During the latter period of the reign of Amenhotep III grain in great quantities is purchased by the king, and during the first year of the reign of Amenhotep IV the king sells grain to his subjects. Further, everywhere in these documents or pictures, a high dignitary appears, of so high a rank that he is honoured with the determinative of a god, and figured in the tombs of other prominent people. This high dignitary, so unusually honoured, has charge of the granaries, and superintends the sale of grain from the royal magazines. His name is nowhere mentioned, but he fills exactly the place which, according to the account of the Bible, Joseph occupied.


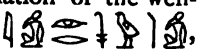
The two pictures mentioned above, from the tombs of El Amarna, perfectly illustrate the narrative of the Bible about the famine. The earlier one agrees with the description of the earlier years of the famine (Genesis, xli, 54-56): Pharaoh said to all Egypt, "Go to Joseph, and do as he says to you." And Joseph opened all the magazines and sold to the Egyptians. (Genesis xlvii, 14): Joseph collected all the valuables that existed in the country . . . for the grain which they purchased, etc.—And the latter picture illustrates the end of the famine (cf. Genesis xlvii, 18): "Nothing is left us to offer to my lord, beyond our persons and our dominions; why shall we die before thy eyes? Take us, ourselves and our dominions, in payment for bread!" Concerning this last mentioned picture, some passages from the so called Targum of Jonathan-ben-Uzziel, and from the Targum Jerushalmi (to Genesis xlix, 22), also seem to prove that it really belongs to the epoch of Joseph.

In order to fully and firmly establish the new theory, it remains to investigate whether all other documents relating on one side to the history of Amenhotep III and IV, and on the other side to Joseph, are in conformity with it. Mr. Lund announced that he had during some years collected, from different sources, a great number of documents relating to the history of Egypt and the Hebrews during the epoch from Amenhotep III to Rameses II, which are all in harmony with the above conclusions, and which he considered satisfactorily explained the seemingly contradictory statements of the Bible, Eusebius, Syncellus, Abulfaraj, etc. From want of time it was impossible to consider all the material collected; he therefore chose those documents which principally related to the reign of Amenhotep IV, or the history of the famine, such as different monuments or inscriptions, and some passages and narratives from Rabbinical writings, from Manetho, Tabari, Strabon, Diodoros, etc. In conclusion, a sketch was given of the history of Amenhotep IV as it would appear after the results obtained. The following are some of the principal points in this sketch:—

During the first part of the reign of Amenhotep III, a magnate, Amenhotep, surnamed Hui, seems to have governed both king and country, like another Richelieu. As his opponent in political as well as in religious questions, appears the queen Tii; the monotheistic movement, so peculiar in this time, seems to have originated many years before Joseph made his appearance in Egypt. The queen

must have been successful in breaking the power of Hui : in the later years of Amenhotep III nothing is heard about him, while the crown prince, who shares his mother's opinions, appears as the co-regent of his father. An attempt is made to poison "the king" (or rather the crown prince), in consequence of which a plan is conceived to abolish entirely the power of the magnates. This plan was laid by Joseph ; and the history about the dreams of the king seems to have been only a kind of veil to cover the real intention of the king's measures. It was a custom in Egypt that the magnates laid aside the superfluous grain to be given to their subjects when a failure of crops should happen : the grain was not exported, and had no other value. Now during a series of years the king purchased all the superfluous grain from the recent harvests every year ; and at the time when the crops failed, it proved that the old grain in the magazines of the magnates had been eaten up by worms, and so the king alone possessed good grain. Meanwhile a mercenary army had been formed, and garrisons placed in all the cities to defend the king's magazines. The magnates came to the king, then Amenhotep IV, to purchase grain : but now the dreams again served as a pretext to give out at one time only such small quantities of grain that the people never had enough to sow the fields ; and Joseph in that way secured to himself the fulfilment of his prediction. When the power of the magnates had been completely broken, and they had yielded all their possessions to the king, Joseph gave seed corn to the people, and the famine ended. The deposed magnates partly accepted positions in the king's service, and partly emigrated to the islands of the Mediterranean Sea, especially to Krete, where they by means of laws tried to prevent any one man coming into possession of the whole country, thus laying the first foundation stone of republican institutions. During these events the king had built at Thebes a new temple for his only god, Aten. The priests of Amen, who had been from the earliest times the principal god of Thebes, strongly opposed the new religion, and a revolt seems to have broken out. The revolt was quelled, and the rebels were condemned to work in the quarries, to cut stones for the building of a new capital, Haru instead of Thebes. The king seems to have followed the counsels of Joseph also in these matters. The new city appears to have been built in a very short time, and to have been very magnificent : the prototype of the great halls of columns erected afterwards by Seti I and Rameses II, seems to have existed here. But soon

after the erection of that city, and after the end of the famine, Amenhotep IV must have died.

Mr. Lund also offered some new opinions as to the origin of the so-called ring-money (imitation of Egyptian neck chains), concerning the interpretation of the word רבד (a union of chains, and not a union of rings or a single chain); the signification of the word  ("Greeks," one of the nine peoples, originally designated "magnates," especially those of Upper Egypt and of Syria); concerning the settlements of Joseph's kinsmen (Khaldeans, Khalu) in Goshen (Gesem, Kasion, Kazina), and their appearance on the monuments of Amenhotep IV, etc. Mr. Lund also gave a new translation of the well-known passage of the Greek Papyrus Harris, about , which he refers to Joseph. His translation was as follows: "There was a time when the people of Egypt went away to settle in foreign lands. The inhabitants of the capital had no king residing among them. Years of abundance preceded a change of the state of things. The country of Egypt was under military chiefs, commanding in the cities. One slew his second" (*i.e.*, one Egyptian slew another; civil war raged). "Afterwards, during years of want, a thoroughly extraordinary change of the" [established] "state of things" [took place]- "Aalisu, a Khaldean, was the principal chief among them. The whole people were yielding to him their possessions and their persons, and lost their property," etc. To which Mr. Lund added some remarks about the variations of the name of Joseph (Jehoseph, Osarsiph, Eliseph, Raseph, in accordance with Seti = Usiri = I, or Iaubidi = Ilubidi, or Jerubbaal = Jerubbeseth, etc.). The king Setnekht could, in his opinion, have scarcely been the father of Rameses III, but only his ancestor, and he was probably to be identified with the son-in-law and successor of Amenhotep IV.

Finally, some remarks were added about traces of these events preserved in popular tales among the Oriental nations: where King Amenhotep IV, "Khunaten" (sometimes confounded with Joseph) appears as "Shedad," Hui as "the prophet Hud," and Joseph as "Og Ben Onk" (Haq Panankh). From these tales it appears that Amenhotep IV perished in a hurricane in the desert, when on a journey to visit his new capital (Irem = Haru).

Remarks were added by Canon Beechey, Rev. A. Lowy, and Dr. Birch, in reply to a question of Mr. Villiers Stuart as to whether it was customary for the king at certain festivals to distribute collars, said that the collars were distributed for military successes.

The tablet records 400 years between the Shepherd Kings and Rameses II, but it is uncertain which Shepherd King is mentioned.

Josephus evidently was of the opinion that the time of the arrival of Joseph in Egypt was during the reign of the Shepherd Kings.

Of the fortifications built by the Jews—the so-called “Treasure Cities”—one was named after Rameses II, and built in his reign, and the Exodus took place subsequently. The successor of Rameses II would not be found at the Deir-el-Bahari, and he was not the monarch of the XVIIIth Dynasty to whose reign the Exodus has been assigned, was found.

Canon Beechey thought that the scene of the investiture with collars, was evidently a base copy of a much better sculpture. The investiture of Poeri in the reign of Seti I at was a similar sculpture, from which the one at Tel Amarna had been copied.

He also thought that the Rabbinical books were of no authority, and the conclusions drawn from them were opposed to all historical evidence. There was no reason to doubt the Greek authorities, who agree in assigning the visit of Joseph to the reign of the Shepherd King Aphophis. The introduction of the horse into Egypt, which appears both in the Bible and on the monuments, between the days of Abraham and Joseph, almost alone assigns the visit of Abraham to the reign of Amenemes III, and that of Joseph to the Shepherd Kings. He could mention many other corroborative evidences, did time permit.

Mr. Lund replied, and his remarks will be printed in a future number of the Proceedings.

A Paper by Prof. Sayce, on “The Decipherment of the Hittite Inscriptions,” was read by the Secretary :—

Mr. Sayce showed that the accurate copies of the casts from Hamath, and of the three inscriptions from Carchemish now in the British Museum, which have been taken by Mr. Rylands, have at last made it possible to make some progress in the decipherment of the Hittite texts. He pointed out the great variability in the forms of the characters allowed themselves by the Hittite engravers, even in the same inscription, a variability which renders the close resemblance between the characters found at Carchemish and those near

the figure of Niobê in Lydia all the more striking. He then went on to state that if we start with the four phonetic characters and two ideographs the values of which are given by the bilingual boss of Tarkondêmos, it is possible to decipher certain portions of the inscriptions from Hamath and Carchemish. Thus a certain group of characters is found several times at Carchemish before the ideographs of "king" and "country," and must therefore denote a royal name. The three first characters composing it are always the same, the third being that which on the bilingual boss has the value of *me*. This latter is twice followed by the head of a goat, which the bilingual boss informs us was pronounced *tarkus*. It is replaced, however, sometimes by two characters, sometimes by three, the first character in both cases being identical, and therefore representing the syllable *tar*. Mr. Sayce showed that where only one character followed it the latter had the value of *kus*; where it was followed by two characters they had respectively the values of *ku* and *es*. This *es* is attached as a suffix to nouns, and sometimes to each of a consecutive series of nouns; and since the nouns to which it is attached often come at the beginning of a sentence, it must represent the Hittite nominative, which according to the evidence of the Egyptian and Assyrian monuments, terminated in *s*. At the beginning of an inscription a proper name ending in the noninative *es* is preceded by an ideograph, sometimes representing a head with the hand pointing to the mouth, sometimes a face with a lozenge-shaped word issuing from the mouth. The ideograph plainly means "he says," and the phonetic complement, *me*, which is often added to it, will be the suffix of the third person singular. This Mr. Sayce further verified by other evidence. He then proved that the ideograph shown by the Boghaz Keui sculptures to be the determinative of divinity is occasionally omitted before the name of a god. This is invariably the case where the god's name is part of a proper name. At Ibreez the determinative appears only once, before the picture of a serpent, and close to the face of the god sculptured on the rock. As the serpent also adorns the god's cap, it clearly symbolizes his name. Coins of Tarsos which represent the same deity show that he was the Kilikian sun-god, whose native name has been demonstrated by Ed. Meyer to have been Sandas or Sandan. Now the seal-impressions found by Layard at Kouyunjik are mostly duplicates. These have upon them the picture of a writing tablet, which must have

signified "seal," followed by the figure of the serpent, a phonetic complement, which a variant passage in one of the Carchemish texts proves was the vowel *u*, and an ideograph of unknown value. Another legend on the seal-impressions begins with the figure of the serpent, after which comes an unknown ideograph and the characters *me* and *es*. It is evident that we have in the first case a genitive—"the seal of Sandu ..."—and in the second a nominative, "Sandu-x-mes." Now the only foreign king, so far as we know, whose seal-impressions were likely to have been preserved in the record-chamber of Assur-bani-pal was Sanda-sarmes, king of Kilikia, who came to Nineveh in person, and whose daughter married Assur-bani-pal. The seals may have been attached to the marriage contracts. We thus have proof that the Hittite mode of writing was practised in Kilikia at least as late as the middle of the seventh century B.C. Mr. Sayce next proceeded to determine the phonetic values of some other characters; that, for instance, which resembles the Kypriote *ne* is shown by a variant passage to have the value of *e*. The grammar of the Hittite inscriptions was also discussed, so far as it could at present be made out. *Ku* is the suffix of the first person singular of the past tense, the boot (of unknown phonetic value) denoting the third person plural. *Kus* is the patronymic suffix, and in two parallel texts from Hamath the name of the father with this suffix replaces the name of the son. The plural accusative ended in *e*, like the Kappadokian *a*, but the plural was also denoted by a special ideograph, which was used alike with nouns and verbs. The copulative conjunction occurs rarely, its place being taken by adjectives, the terminations of which are the same as those of the substantives with which they agree. A suffix *er* seems to represent the dative. As the country over which the kings at Hamath are said to rule is the same as that of which the princes of Carchemish call themselves kings, it would seem that Hamath must have been conquered at one time by the Hittites of Carchemish. All three monuments now at Carchemish belong to the same monarch, but a different one is mentioned on an inscription copied on the site of Carchemish by Mr. Boscawen. When we consider how few and mutilated are the Hittite texts we possess, the fact that so much can be determined in them encourages us to hope that with the acquisition of other and more perfect inscriptions, the progress of decipherment will be rapid.

The following Communications have been received :—

ST. MARY'S VICARAGE,

CROWN STREET, SOHO, W.C.

DEAR MR. RYLANDS,

5th May, 1882.

The enclosed extract explains the fire and brazier in the mosaic of the Mausoleum of Gallia Placidia, at Ravenna, and accounts for the figure having been represented by some as St. Laurence, instead of "Our Lord," = Adônai.

Yours sincerely, ROBT. GWYNNE.

Extract from "Italy and Her Invaders;" by Thomas Hodgkins, 2 vols., Oxford, 1880, on the Mosaic in the Mausoleum of Gallia Placidia, at Ravenna.—"Christ, wielding His cross like a sword, and "with something in His form and attitude reminding one of the "description in the first chapter of the Apocalypse, stands with "an open book, probably the Gospel of St. Mark, in His hand; at "a little distance off, an open bookcase discloses the other three* "Gospels; between Him and them is a great brazier, in which "heretical books, perhaps those of the Nestorians,† are said to be "burning, the flames and the smoke being very vividly rendered." Vol. I, p. 469.

QUEENS COLLEGE, OXFORD,

DEAR MR. RYLANDS,

May 2nd, 1882.

Mr. Bertin's interesting Paper on the Assyrian Numerals, in the new volume of the Transactions of this Society, has recalled to my attention the passage in W.A.I., V, 12, 30-34, in which the Sumerian names of some of the numerals are given. This column, I am surprised to find, has not been explained; so I send you a word or two on what has always seemed to me the obvious interpretation of it. Only the Sumerian names of the numerals, it will be observed, are written phonetically in the text; their Accadian names, contained in the second column, are expressed as usual by ideographs. I still believe that the latter are substantially what I tried to make them out to be some years ago in the "Zeitschrift der deutschen Morgenländischen Gesellschaft," xxvii, 4. Dr. Haupt, I see, con-

* The names appear on the mosaic.

† Placidia issued laws against heretics; the Nestorians were condemned by the Council of Ephesus, A.D. 431.

jectures that the Accadian word for "four" was *tattaba*, or *tattama*, but W.A.I., 57, 36, where *sanabi* is stated to be the Accadian word for "forty," as well as 55, 51, 52, seems to make it clear that the real word was *sana*. Hence the value of *sa* for ∇ , a value which I can see no reason for supposing to be of Assyrian origin, as has recently been maintained.

I should restore the passage in W.A.I., V, 12, 30-34, in the following way :—

1. (∇ -) ∇	∇ ∇ ∇	∇ ∇ ∇ ∇ ∇
2. (∇ ∇ ∇ ∇) ∇	∇ ∇ ∇ ∇ ∇	∇ ∇ ∇ ∇ ∇
3. (∇ ∇ ∇ ∇ ∇) ∇	∇ ∇ ∇ ∇ ∇ ∇	∇ ∇ ∇ ∇ (∇)
4. (∇ - or ∇) ∇	∇	∇ ∇
5. ∇	∇	∇ ∇
6. ... ∇ ∇	∇	∇ ∇
7. ... ∇ (?) ∇ ∇	∇	∇ ∇ ∇ ∇

Mr. Pinches is evidently wrong in supplying ∇ instead of ∇ in line 3.

Asustuv, in the first line, seems to be equivalent to "root." In W.A.I., IV, 1, 3, 42, *sir-sir* is rendered by the Assyrian *yassasu* "the plague will take root in." An allied word to *sir*, is *susru*, for *sūsiru*, a title of Anu (W.A.I., II, 48, 30), which is explained by *assisu* (W.A.I., II, 48, 38), *asasu* being given in the preceding line as the translation of *si-ir*. This *asasu* has, of course, no connection with *asasu*, "a nest of birds" (W.A.I., V, 32, 56.) In W.A.I., II, 45, 62, *gesdin susru*, "the *susru* vine" is mentioned between "the vine of the fox" (an allusion, perhaps, to the world-old fable of the fox and grapes), and *tillat carani*, "the tendrils of a vine," and in W.A.I., II, 7, 12, *u susru* is rendered by *yumu khasu*.

In the second line the Sumerian *tsibba* must, as elsewhere, correspond to the Accadian *dugga* (*dúga*). Since *sa* (?) means "to take away," Assyrian *nasu*, and *dúga* is "statement," the meaning of *sá*(?)*-dúga* ought to be "subtraction" (literally, "statement of taking away"). The Assyrian *amtasi* is the first person singular of the iphtéal of a verb, and will be the technical term for "subtracting." So the *kal imsi*, "he rejected." (Smith's "Assurbanipal," p. 16, line 56.)

In the third line, the preposition *ta*, shared alike by Sumerian and Accadian, is as usual translated by the Assyrian *istu*, "from." *Amtasi*, it will be noticed, has become so much of a technical word, as to be equivalent to a substantive, and consequently capable of being construed with a preposition.

In line 4, the Assyrian column shows what must be supplied in the Sumerian one. ΣY is *a* here, as in many other instances. Dr. Oppert long ago pointed out that — when employed with numerals, signified "multiplied by," as in $\text{Y} \text{—} \text{X}$, $\text{I} \times \text{X} = 10$. *Adu* has the same signification in Accadian, as we learn from W.A.L., IV, 2, 5, 55, a passage which further informs us that it was borrowed by Assyrian. The Sumerian form of the word, it would appear, was *adi*.

That *id* was "one" in Accadian, I showed as far back as 1870, when attempting to lay the foundations of Accadian grammar in the "Journal of Philology"; we now know that the numeral had the same pronunciation in Sumerian also.

Owing to the fracture of the sixth and seventh lines, it is impossible to discover what "two" and "three" were in Sumerian. The word for "three," however, ended in *mus*, which may imply a corresponding Accadian *gus*.

Yours very truly,

A. H. SAYCE.

GISSING RECTORY, DISS, NORFOLK.

DEAR SIR,

I would suggest (what has probably occurred to many others) that the Hebrew inscription at Ravenna, which Mr. Fotheringham reads אֲדֹנָי , should rather be read אֲדֹנָי , "our Lord."

It seems impossible to get N out of the first letter, whilst it is exactly a N , except that the opening at the foot is closed up, as often happens in writing. So also no reason can be given for lengthening y into y , or rather for shortening y into y . As to the point over the y , I suggest that its object is to show that the following letter y is not a wâu of the vowel, but a final nûn. In this case it is analogous to the dot in Syriac, which is used to distinguish words according to its position, e.g., ܐܕܢܝ = "to him," ܐܕܢܝ "to her." This dot was probably prior to the use of vowels in Syriac; and so in Hebrew it may have been used when the need of some sign of distinction was being

felt, but a vowel system was not yet worked out. Here it would show the word was מִרְנָן not מִרְנָה. The title מִן would be familiar from 1 Cor. xvi, 23, and Syrian influences would be felt at Rome.

Yours, truly,

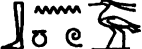


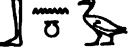

JOHN SHARPE.

The following communication, on "The Phœnicians in Egypt," has been received from Professor Lieblein.

As I have recently devoted my attention to the trade and voyages of the ancient Egyptians on the Red Sea, I have pleasure in communicating something of these particular researches.

In Lepsius, "Denkm." II, 115, [c. 16], we find the following:—






















"These jackals are Bennu people who are descending." Now there is the question, who were the Bennu people? I believe, to speak shortly, that they were the Phœnicians. In Greek the word phoenix means a palm as well as the bird called phoenix, and the Phœnician. In Egyptian  means *bennu*, being determined by the bird the phoenix  (*benr*), or with the termination *r* taken away  *bnau*; also **BHNNE** means "palm." Now those people actually named  *"bennu people,"* as I say, the Phœnicians; so we have for the Egyptian *ben* the same three meanings, palm, phoenix-bird, and Phœnicians, as is the case with the Greek *φοινίξ* and *φοιν*, and  *ben* are identical, or at least may be so.*







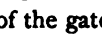
If this explanation is correct, the sentence cited gives us the extraordinarily valuable result, that the Phœnicians had descended as early as the time of the VIth Dynasty through the Hammamat

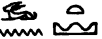



* The Arabic *bn*, "son," it cannot be, for in this case a genitive ought to be placed after it, as in Beni Hassan, Beni Suef, &c., &c. In the present case a verb stands after *bennu*.


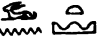
Valley to the Nile Land ; naturally in order to bring their merchandise from the Red Sea to the Egyptians, namely, the Copts. How the Phœnicians could come here is easy to understand, but that they did so for the present cannot be closer settled ; here I will only bring forward the fact that two local names of this district appear to be a survival of this people.

Several miles northwards from Coptos there was situated on the Nile a town of the name of                   

But if I here take *bennu* as meaning Phœnicians, it appears as if I were in conflict with a theory that I wish to make of equal value, viz., that the inscriptions in Egyptian, so often name the land *Pun*, which was situated on both sides of the Straits of Bab-el-Mandeb, was originally of Phœnician or "Punic" possession, whence the Phœnicians originally came, and whence they have their name. But as the Phœnicians and the people of *Pun* are originally the same name, *bennu* and *pun* can very well and still more easily be identical.

The Egyptians write the name *pun*  a way of writing in which, as is not improbable, an Egyptian popular etymology has manifested itself: for  is the masculine article; and then  means either "to be," or with  as the determinative, "to open," "opening," "gate." If we take the last meaning, while we consider that  has fallen away from the following  half, so we obtain for  the meaning "the land of the gate," a name which answers very well for the land on both sides of the Straits of Bab-el-Mandeb. The Arabs have expressed the same thought in their name, since *Bab* in Arabic is "gate."

Probably the objection may be made to this theory, that in the times when the form  appeared for the first time—so far as I know, in the XIth Dynasty—the masculine article  was not yet in use. But as it does not occur indeed in the oldest inscriptions, it is not yet by any means proved when it at first began to appear, so that from this fact no proof can be deduced. That  may appear more wonderful which is placed at the end of the name; it cannot be radical; and the affixing of the feminine  to a word which through the prefixed article *p* is intended to be masculine, must appear illogical; but there are to be found several examples of such grammatical varieties. On this matter I will only refer to

Erman, on "Plural of the Egyptians," S. 13, § 13,  | *Bennu*, means I take it, the Phœnicians; it occurs, as we have seen, on a monument of the VIth Dynasty, of the same age; the supposed local names in question probably were written at the same time. The name  *pun-t*, which probably means the land (the original land) of the Phœnicians, "the Puners," comes from the same root, it occurs, as far as I know, for the first time in the XIth Dynasty, and its aberrant form has probably its basis in the Egyptian popular etymology.

DEAR SIR,

June, 1882.

A few words upon the Akkadian numerals, of which, however, very little is known, may prove to be of interest. In determining these our chief authorities are the bi-lingual lists and syllabaries, and scanty as their information is, a great deal may nevertheless be ascertained. In the following list all, with the exception of the word for "four," are quite certain:—

𐎶, 𐎵, or 𐎴	<i>gê</i> and 𐎶	<i>as</i>	"one."
𐎶	<i>mina</i> ,		"two."
𐎶𐎶 or 𐎶𐎶𐎶	<i>peš</i> ,		"three."
𐎶𐎶 or 𐎶𐎶𐎶	<i>tagtag</i> ,		"four."
𐎶𐎶	<i>â</i>		"five."
𐎶𐎶𐎶	<i>âs</i>		"six."

From these it is also possible to arrive at other facts:—


1. The original form of "one" was, most likely, *giš* in Akkadian, and *diš* in Sumerian. The latter form is implied by the use of the sign 𐎶𐎵,* which has the value of *diš* or *daš*, to express (with the addition of the adverbial suffix 𐎵) the Assyrian word *išteniš* (for *išteniš*),† meaning "altogether," "all at once." 𐎶 has also the value of *diš* besides that of *gê*.

2. The value of *mina* for "two" is implied in the syllabaries, where, when the writer wishes to say "twice," he writes either 𐎶 𐎵𐎶 (2-na-bi) or 𐎶𐎶 𐎵𐎶𐎶𐎶 𐎵𐎶 𐎶𐎶 *mi-in-na-bi*, in which word the *na* is the phonetic complement and lengthening, and the *bi* the adverbial termination. It is not unlikely that the numeral "twenty" was formed from *mina* by change of vowel, making the word *man*, which is one of the values of 𐎶𐎶, the sign for "twenty."‡

* See Delitzsch's "Lesestücke," p. 74, rev., l. 5 and 6.











† See my remarks upon "the Consonants Š, R, and L in Assyrian," Proceedings for April 5th, 1881, p. 82.




‡ It is not unlikely that we have in these two forms *mina* and *mana*, the Akkadian money-weights *mana* and *manē* (see Transactions Soc. Bibl. Arch., Vol. VI, Part 2, p. 488, in the transcription of the tablet S. + 906, lines 1 and 5), but it is not easy to trace the derivation. A very probable explanation, however, is, that the Akkadians, besides reckoning by sixes, reckoned also by threes, as is shown by the most common arrangement of the wedges expressing the numerals, and that therefore the *mana* (60 shekels) was so called because it meant *twice* thirty shekels. It is not impossible that the *manē* is derived from the form *mina*, and if so, its value was most likely $\frac{1}{6}$ th that of the *mana*.







sign , to which the bilingual lists give the gloss *a*. (See W.A.I., II, pl. 24, l. 30.)*





6. The *ds*, used to express the number "six," is, it will be noticed, the same as one form of the numeral for "one." This word is probably formed, however, by combining the two numerals "five," *d*, and "one," *as*, so that the distinction was made by pronouncing the vowel long.



"Twenty" (see above) was probably expressed by *man*. The word for thirty was, most likely, *šepu*, and forty is expressed by the word *šanabi*. (See W.A.I. II, pl. 55, line 51 and 52.†)










The word for "sixty" is *šus* (in Sumerian *muš*). The word  , pronounced *ššana*, probably expresses the numeral 200, ($= 3 \times 60 + 20$), the syllable *šš* belonging to , and *šana* to . The sexagesimal system seems to have been adhered to rigidly, so that we have, for 210, the form    ($= 3 \times 60 + 30$), the pronunciation of which, being in accordance with the system, is given as *iššepu*, a form exactly analogous with *ššana*, given above. It is evidently only in consequence of the coincidence of sound that the characters    were taken to express one of the Akkadian words for "king," also pronounced *iššepu*, *i* being written for *ē*.

The only other numerals known are the *nēr*, 600; the *sar*, 3,600; and the fractional numbers , *šuššana*, "one-third"; , *šanabi* (Ass. *šinipu*, fem. *šinipatu*), "two-thirds"; and , *kingusili* or *kingusila* (Ass. *parap*), "five-sixths."




































From the sign , which is composed of two single strokes,* and to which was evidently given the idea of collecting, was formed the sign , used in summations with the meaning of *naphariš*, "altogether," see S. 155 (Delitzsch's *Lesestücke*, 65), and seems to have kept its pronunciation (*tab*) in Akkadian. *Napharu* or *naphariš* could also be expressed by . From this sign , or rather its modification , with the prefix for "man" (), is formed the

* The group and gloss in the next line of this text    (to be read *aste*) imply, if each character of the gloss refer to each of the principal characters respectively, that the unweakened value of the character  is *as*. Its connection with *as*, "one," will, therefore, be easily seen, and is, of course, to be traced to the fist, taken as a whole, and the five fingers, taken separately.

† Read, in each line,  instead of , and, in l. 51, *šanabaku*, instead of *šananabaku*, as the gloss.










but by repeating the word, of which the two first wedges of the first character remain. In the fourth line Mr. G. Bertin had already proposed to read - as *adu* (better *adū*, - [], as there is a character lost at the end of the line). Lines 6 and 7 contained originally three characters in the first (or Sumerian) column, the second of which, in line 6, according to the traces, must be , *im*; the Sumerian word for "two," therefore probably ended *-imma*. The mutilated character, at the beginning of line 7, looks like , *tur* or *dum*, so that the Sumerian form of the word for "three" was most likely *dummuš*.

The following is the most common system of numeration (see my "Texts," Sign-list, p. v).

 or 	"one."	 or 	"eleven."
 or 	"two."		"twenty."
 ,  , or 	"three."		"thirty."
 ,  , or 	"four."		"forty."
 ,  , or 	"five."		"fifty."
 ,  , or 	"six."		"sixty."
 or 	"seven."		"a hundred."
 ,  , or 	"eight."	 <i>nār</i>	"six hundred."
 or 	"nine."		"a thousand."
	"ten."	 <i>šar</i>	"3,600."

In the above the three-system will be easily seen.

Since the writing of the above, there has arrived at the British Museum a small fragment of a syllabary from Babylon. Notwithstanding the mutilation of this text, we get from it some very important information concerning the Akkadian numerals from "ten" to "fifty." Their names, according to the list there given, are as follows:

	<i>u</i> , "ten."	 	<i>nin</i> , "forty."
 	<i>niš</i> , "twenty."	 	<i>[n]innū</i> , "fifty."
 	<i>šš</i> , "thirty."		

The differing forms were probably all in use at the same time.

Yours faithfully,

THEO. G. PINCHES.

BERLIN, W. HITZIGSTR, 7,

SIR,

8th July, 1882.

I beg to address to you a few lines relating to the so-called Cappadocian Cuneiform Inscription published in the "Proceedings of the Society of Biblical Archæology," XIIth Session, 1st November, 1881, page 16, and I shall be particularly obliged to you if you will be so kind as to lay them before the Society.

In reading the conjecture of Mr. Pinches, that *kutin* means *mule* (Proceedings, 1st Nov., 1881, p. 15), I could not help thinking that *kutin* is identical with the Aramaic כַּדְנִיָּא or כַּדְנָא (Arab. كَوْنَن) This word (like סָרַס *horse*) seems to be of non-Semitic origin, and *kutin* may be its Cappadocian (?) prototype.

Regarding the change of *d* and *t*, one might compare the Syriac name of Cappadocia ܕܐܦܕܘܟܐ *Kapadûkâ*, which the eastern Syrians pronounced *Kappaṭûkâ* (or *Kappaṭôkâ*), so as to remind one of the Assyrian form *Katpatuka*. Cf. *Œuvres grammaticales* d'Aboulfaradj dit Barhebraeus, ed. Martin I, p. 208, l. 15, 16. There is, however, no necessity for comparisons, for the word *kutin* exists in this very identical form in the Aramaeo-Pahlavi *kûtin-â* = mule, v. Pahlavi-Pazand Glossary, ed. Destur Hoshangji, p. 143.

Another observation refers to the city Isana, occurring in the Assyrian inscription published in the Proceedings, 1st Nov., 1881 p. 14, l. 31. *Isana* may be identical with *Isân* (*Tell Isân, Isân Kôî*), a tell and village to the right of the road from Aleppo to Biredjik, in the plain between Sâdjûr and Kerzin, 45' north of Zembûr.

I have the honor, Sir, to be, yours very faithfully,

PROF. EDWARD SACHAU.

THE COPTIC INSCRIPTIONS OF BENI-HASSAN AND DEIR-EL-MEDÎNEH.

The tombs of Beni-Hassan, as is well known, were occupied in the Christian period of Egyptian history by monks and ecclesiastics, one of them even being turned into a school-room. Evidences of the occupation are to be seen in the numerous Coptic *graffiti* scrawled over the walls. A few of these have been published; the *Denkmäler* of Lepsius, for example, contain the alphabet which adorns the wall of the Coptic school-room. But there are many which have not hitherto been given to the world; and as they are rapidly perishing, like the more valuable paintings and hieroglyphics underneath them, I copied all that are still legible during my visit to

Beni-Hassan in December, 1881. One of my companions, Mr. Tristram Ellis, painted a number at the entrance of each tomb, so that travellers and Egyptologists will no longer have any difficulty in indicating or recognizing any tomb they wish. The numbers therefore which head my copies of the inscriptions are those of the tombs to which they severally belong. As the alphabet alluded to above has been very faithfully reproduced in the great work of Lepsius, I have not thought fit to publish it here. Otherwise the collection of inscriptions given in this Paper contains all that are still able to be read. It will be seen that they are found only in tombs 13, 15, 21, and 24. Some of those in No. 15 are published in Champollien's *Monuments de l'Égypte* (edited by Maspero), II, p. 384.

No. 13.

On the left hand door-post.

ΑΠΑΠΑΠΝΟΥΤΘ

No. 15.

(1)

ΑΠΑΠΑ(Π)ΝΟΥΤΘΠΑΤΟΥΖΑΙΟΥ
ΑΠΑΖΕΛΘΕΝΝΑΠΑΒΕΒΑ
ΑΝΤΡΕΟΥ ΠΦΙΛΕΠΠΟΥ

(2)

ΑΠΑΠΑΝΟΥΤΘΠΑΤΟΥΖΑΙΟΥ
ΑΠΑΖΕΛΘΕΝΝΑΠΑΒΕΒΑ
ΑΝΤΡΕΟΥ ΠΦΙΛΕΠΠΟΥ

(3)

ΘΕΩΧ ΦΙΝΘΑΣ
ΖΑΙΩΣ ΟΥΝΕΤΩΝΑ
ΤΑΚΩΒ ■ ΑΠΑΝΟΥΤΘ
N

(4)

ΠΟΥΠΗΝΑΣ

ΠΟΥΤΣ...Τ ΤΩΖΑΝΝΗΣ

ΑΠΑΠΦΙΒΑΩΝ ΠΑΤΡΟΣ

ΑΒΡΑΖΑΟΥ ΤΣΑΚΥΤΑΚΩΒ ΙΠΑΝΟΥΤΘ : ΤΩΣΗΦ ΙΠΑΤΡΟΣ ΑΝΤΡΕΟΥ

ΠΑΤΡΟΣ

ΠΑΠΦΙΒΑΩΝ

Ι ΠΕΤΡΟΣ

ΠΑΠΗΥΠΑΤΡΑΠΑΧΟΒΙΣ

ΠΦΙΛΕΠΠΟΣ

ΑΤΩΠΑΝΟΥΤΘΤΩΖΑΝΝΗΣ

ΠΕΤΡΟΥ ΠΩΠΟΥΤΟΛΟΥ

ΣΠΑΝΗΥΠΘΩΜΑΒ

■ ΑΛΘΟΛΟΥΒΟΥ

(5)

νωζε (Δ)ΠΑΠΑΝΟΥΤ(Θ)

ΠΑΠΑΧΥΓ

π'ταπ'υερεπεπνεχ'ετοταφ'ιαρ'αμορο'

(6)

ιωβ νωζε

❧ π'χ'υπ

❧ π'υιο

(7)

νωζε ινακ'ηωζ'αψ'αμε
φινεας

(8)

ΠΑΠΑ ΧΥΓ ΑΠΑΒΩΡ
(†)ΩΖΑΝΝΗΣ

(10)

ΑΠΑΒΡΑΡΗ'καρων
π8 υωτ'6η6): ε'η6οτ6
π'υ'ε'ν'η'α'τ'η

(9)

π'χοε'τ'c π'νοτ'ε...

(11)

ΠΑΤΑ'ρινε παπαλω

(12)

π'υ'χοε'τ'6 π8

(13)

ε'νωχ
ι'μ'η'ω'ρε

(14)

6† π'χ

ΑΠΑΠΑΥΛΟ

❧ ΠΑΘΥΟΤΙ

ΑΠΑΖΩΡ6 η6ε

ΧΥΓ

†ωζανη6

(15)

Ο6ΗΕΤΩΝΑ ΖΑΙΩ6ΤΑΠ'Η'ΝΑ

ε'ρεπ'νοτ'ε6'τ'η'ε'ροκ

ΙΩΚΒ'τ'6κ'Δ'ε'τ'α'Π'Α'Υ'ΟΙ

6'Δ'Ο'τ'Λ'ε'Λ'ε'Δ'Α'Ρ

ΑΠΟΛΛΩ

π'χοε'τ'6

ΩΖΑΝΝΗ6

No. 21.

(1)

ΑΠΑ'τ'ΑΚ ΠΙΡΕΙ
Π'Ν'Υ'Ε'Ν

(2)

Π'Ω'ΟΙ ΑΗΤ'ΡΕΔ6

No. 24.

(1)

ΑΣΑΔΑ ξύτ τηρο
 ΑΗΘΖΤ ΑΝΩ ΤΕΡΩΤ :
 ΠΧΟΤ ΠΑΝΟΥΤΕΑ ΡΩΡΟΤΑ : ΡΑΜΠΧΟΕΤ
 Ο ΗΡ ΖΕΑΠΑ ΕΤΠΑΝΟΥΤΕ
 2 Α2 Τ Α ΩΠ ΕΤ
 ΑΒ ΠΕΝ ΤΝΟ Τ
 ΑΛΚΟΥ (ΤΤΗΑΝΑ...ΟΤΕΠ.....ΟΤ...Ο.....ΟΕΤΟ

(2) probably a continuation of (1)

Ε ΑΝ ΔΕ ΕΡΟΤ ΑΒΕΒΟΛ
 ΑΤΥ ΡΗ

(3)

ΠΕΝ Α
 ΝΕ Ω
 ΧΗΝΑ ΤΒ ΤΝΟ ΟΕ Ε

(4)

ΑΒΡΑΔΑΥ ΘΝΑΠ Α Κ

(5)

(6)
 ΠΛΧΕΤΟΒ
 ΠΑΠΑΝΟΥΤΕ

ΝΩ2(Θ) ΑΒΡΑΔΑΥΤ6ΑΚ
 (ΤΑΚΩ) ΒΤΩΒ Ε6
 ΟΑΡ(ΚΟ) ΣΤΩΖΑΝΗΝΟ
 ΔΑΝΤΗΛ (ΑΝΑ) ΝΤΑ6
 ΟΤ6ΑΝΑ Π 6

(7)
 Ω
 ΔΠΔΩΡ4

(8) East Wall.

ΠΕΤΟΙ ΤΟΤΩΠΕ
 ΠΗΟΥ : ΤΕ : ΥΠΑ

ΠΑΤΥΠ ΤΕΖΝΑΗΤ
 ΨΤ ΠΕΚΝ6


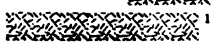
Outside the entrance to No. 17, on the left-hand door-post, I found the following Greek *graffito*: **ΣΩΣΤΡΑΤΟΥ ΘΕΟΜΝΗΤΟΥ**; and outside the left-hand door-jamb of No. 32 :—

ΠΑΜΜΕΝΗΣ · ΠΑΜΜΕΝΟΥ ΗΚΩ ΗΟΓΑΥΝΙ Κ.

Above was **ΑΙΚΛ.....ΠΑ...**

Lepsius has published all the Coptic inscriptions at Deir el-Medineh (Thebes) with the exception of the following, which I find he has omitted :—

On the roof :—

(1)	(2)	(3)	(4)
	<p>ΑΠΑΠΕΤΡΟΪ</p> <p>ΑΠΑΠΝΟΥΤΕ</p> <p>ΑΠΑΠΑΤΕ</p>	<p>ΑΠΑΔΤΕΦΑΝΟΪ</p> <p>ΑΠΑΚ ΚΑΨΙ</p> <p>ΑΠΑΔΒΡΑΖ(ΑΙ)</p> <p>ΑΠΑΜΗΝΑ</p> <p></p>	<p>ΠΑΤΑΟΪ</p>

North wall :—

(1)	(2)	(3)
<p>ΨΙΟΒΗΤΠΕΙ</p> <p>ΡΕΤΧ</p>	<p>† ΠΛΗΕΤΗ</p> <p>ΠΑΨ + ΑΤΟΒ</p> <p>ΠΕΤΡΟΪ</p> <p>ΑΒΡΑΖΑΙ</p>	<p>ΚΑΛ</p> <p>ΨΤΡΕ</p> <p>ΥΑΟ</p>

South wall :—

(1)	(2)	(3)
<p>ΠΑΠΝΟΪ ΟΗΗ.Π</p>	<p>† ΡΡΕΤ</p> <p>ΙC + C</p>	<p>ΙΣΗΔΟΣ ΩΑΙΟΣΙΣ</p>

¹ Ménas has also left his name at Medinet Abu, where Dr. Wiedemann copied the three following *graffiti*, painted in red near the right-hand chamber of the building :—

(1) ΟΑΓΙΟΒΑΠΑ	(2) ΟΥΑΓΙΟΣ	(3) ΟΥΑΓΙΟΣ
ΙΗΝΑΣ	ΙΒΗΝΑΣ	ΑΠΑΜΗ(ΝΑΣ)

Entrance :—

(1)	(2)	(3)
ΑΝΟΚΠΑΘΗΝ ΣΑΝΑ	(†Ω)ΖΑΝΝΗΘ	ΕΓΩΙΜΙΠΑΤΛΟΣ ΕΛΕΕΤΩ ΠΡΕΣΒΥΤΕΡΟΣ
(4)	Compare with this the Inscription on the east wall :—	† ΑΝΟΚΠΑΤΛΟΝ ΠΡΕΒΥΝΤ ΕΡΟΒΥΝΗΡΕΩ ΑΠΑ ΘΕΟΦΤΛΟΝ ΠΡΕΒΥΝ ΤΕΡΟΣ . Η . ΦΑΓΙΟΒΑΝ Β ΠΙΑΡΤΕΡΟΒ
ΗΓΩΙΜΙΠΑΤΛΟΣ ΕΛΕΕΤΩ ΠΡΕΣΒΥΤ ΤΙΟΣ ΘΕΟΦΤΛΟΥ ΠΡΕΣΒΥΤΗΣ ΑΓΓΙΑ ΣΒΕΤΩ ΑΔΑ ΛΩΒΟΣ ΜΑΡΤΥΡΟΣ		

East Wall :—

(1)	(2)	(3)
ΠΕΤΩ ΥΡΑΤΕΡΙΟΒ	ΠΩΚ ΚΑΤ	ΥΡΕΤΡΙΟΒ
(4)	(5)	
ΒΕΒΕΩΝΤ ΕΤΥΡΕΤΟΒ	ΑΝΤΩΝ ΠΕΤΗΝΒ	

The numerous Coptic *graffiti* at Deir el-Bahâri well deserve to be copied. Among the Greek ones I found two which are curious :—

ΑΜΜΩΝΙΟΣ ΝΕΙΔΕΩΣ ΚΡΟΚΟΔΕΙΛΟΣ, and
ΝΙΚΑΓΙΟΣ ΚΙΔΙΩΡΟΥ.

I may add here some Coptic inscriptions I copied on the roof of the temple of Hadrian, three or four miles to the south of Medinet-Abu, now known among the natives as the Deir el-Giblî. The temple is in a good state of preservation, though turned into a cow-house.

(1)	(2)	(3)	(4)
ΙΩ ΧΩ ΑΒΡΑΖΑΙ	ΠΝΟΥΤΕ	ΠΜΕΒΥΡ	ΠΩΧ ΠΥΖΟΥΘ

By way of conclusion I append some of the Greek *graffiti* I obtained in the tombs of Tel el-Amarna. Among them was a Phœnician inscription, unfortunately so much obliterated by later Greek scrawls that the only characters legible were **Υ Ψ &**. The Greek *graffiti* are as follows :—

(1) ΑΝΔΡΟΝΙΚΟΣ	(2) ΜΗΝΣΙΘΕΟΣ ΔΩΡΙΕΩΣ	(3) ΝΙΚΟΜΑΧΟΣ CANNOC
(4) ΣΑΡΑΠΙΩΝ ΝΙΚΙΟ(Υ)	(5) ΜΗΝΟΦΙΛΟΣ ΕΛΘΩΝ	(6) ΕΡΜΑΙΟΣ
(7) ΜΑΛΕΑ	(8) ΚΑΒΑΔΟΚΟΣ	(9) ΑΡΙΣΤΩΝΥΜΟΣ
(10) ΗΡΑΚΛΙΑΣ	(11) ΦΙΛΟΝΙΚΟΣ	(12) ΙΛΙΟΣΙC
(13) ΑΡC|ΗC|C	(14) ΨΙΛΟΜΑΚΙΓ ΠΑΤΡΟΣ	

The following is a mixture of Greek and Karian, though the Karian must be of much earlier date than the Greek :—

Ξ ΠΟΝΑΜΑΙΟΣ Ξ ΟΑΤΟΣ
ΦΙΛΙΝΟΥ ΥΛΡΑΡΨΥΠΧΟ Ξ ΥΙΚΜΔΑΙCΧΡΙΩΝ Ξ Λ Ξ ΥΘΡΑΙΞ

According to Hêrodotos (III, 26) the greater Oasis of El Khargeh, from six to seven and a half days' distance from Thebes, was occupied by Samians of the Aiskhriônian tribe.

A. H. SAYCE.

The following communication on Lake Moeris, and his recent explorations in the Desert near the Fayoum, by F. Cope Whitehouse, has been received :—

A critical examination of the texts of the ancient authors shows a substantial accord in the situation, magnitude, depth, circumference, and purpose of the Lake of Moeris. There are insuperable difficulties in plotting such a lake on even the latest maps of Egypt (1).* The basin of the Fayoum (2) is too small, and its general direction is from east to west (3). The levels estimated by Jomard (4) (1800), measured (?) by M. Linant de Bellefonds (5) (1842), and approved by Dr. Lepsius (6) (1859), put its maximum depth at seventy-five feet below Beni-suef (7). The conditions imposed being therefore regarded in their entirety as out of the question (8), five theories have been successively advanced. Paul Lucas (1707) identified Moeris with the Birket-el-Qerun, as the Lacus Meridis of the maps of Cl. Ptolemy (9). D'Anville (1765) abandoning the alleged depth of 250–300 feet, invented the Bathen, corresponding to the Cocheiche and other basins formed during high Nile (10). Jomard (1800) reverted to the Birket-el-Qerun, which he thought had been 18 or 20 feet deeper and thus (!) filled the lowest plateau. Sir G. Wilkinson believed that Herodotus confounded the Lake Moeris with the canal which conducted the water from the Nile to the Birket-el-Qerun.



In 1842 Linant Bey showed, on what were believed to be indisputable grounds, that the lake was situated on the easternmost and highest part of the Oasis, from which it was separated by a dyke 22–30 feet high. In accordance with his researches, it was of much smaller extent than was formerly supposed, and the 450 miles which Herodotus, Diodorus, and Mutianus mention as its circumference, might, with tolerable accuracy, be reduced to one-tenth, or 45 miles. Its bed measured about 63 square miles in area. It was emptied

* These numbers refer to the notes at the end of the Paper.

annually, and has long since dried up. Its site can now scarcely be discovered by the aid of a strong imagination (13).

This opinion was universally adopted by the scientific and literary world (14), and is still the only current view (15).

In 1872-73 Linant Bey, however, had admitted a fatal error (16) in his alleged measurements (17). In 1880 a section was published by Dr. Schweinfurth (who however still accepted the theory of M. Linant), based upon a careful survey in 1871 by the present Director-General of Public Works. The bottom of the Fayoum is there determined to be about 170 feet below the Mediterranean (19), and 260 feet below high Nile at El-Lahun.

Although not aware of the existence of this survey of Rousseau Bey, I was satisfied in November, 1881, that the difficulty lay in the errors of the modern maps. Otherwise it constituted a grave infraction upon the veracity of persons of unimpeachable integrity, imputing to them a reckless disregard of truth, and a gross ignorance of the most obvious facts, prolonged and repeated during the entire thousand years of ancient Greco-Roman history (20).

It was a question where a lack of intimate acquaintance with the locality would easily conduce to error. No amount of erudition or exercise of the scientific imagination, could dispense with the correct physical conditions of the place. But, on the other hand, it was indispensable to analyse the various accounts and combine them into a simple statement of coherent facts, so that the search might be prosecuted with a lucid idea of the object sought.

Far from conceding that "Herodotus did not judge from his own observation, but mistook the facts detailed to him by his Egyptian informants" (21); that Diodorus, after the lapse of four centuries, borrowed (22) these palpable blunders of an Ionian, to incorporate into a new account for the enlightened society of Sicily; that Strabo, well fitted by birth and education to estimate justly human achievements, and too accurate to care to repeat figures which he could not verify, had been betrayed without any apparent motive into the use of the most exaggerated terms (23); that Pliny, who agreed in thinking the Labyrinth still "the most stupendous result of human labour," and unsurpassed by the Golden Palace of Nero, should have described a plain (campus) as "a great fosse," and a varying depth not exceeding 25 feet, as 250 feet, or cited the Prefect of Rome as

his authority that a dyke of 20 miles and a road of 35 miles, which they both may have traversed scores of times on their visits to baths, temples, and garrisons, were 450 miles long ; that Ptolemy, a geographer, making maps and selling them in Alexandria, would dare to furnish Hadrian with an idle tale with which hungry Greeklings had gratified their love of the marvellous six hundred years previously ; that Ælius Aristides, who had examined the Nile Valley "four times," "neglecting nothing" (25), "buying all the books," or "making his own measurements," should have, in deference to the 'rather clever fellow' whom he was opposing, put the Lake of Moeris, though a very commonplace pool, before Mareotis and Serbonis ; or that as late as the sixth century, Crocodilopolis should be said to be in the Lake of Moeris, because a Byzantine lexicographer believed that the Court of Justinian was more familiar with the "Euterpe" than with hundreds of later works or the contemporary geography of Egypt : the consensus of evidence seemed to be of the strongest conceivable character.

It was therefore a foregone conclusion that between the parallels of Gizeh and Behnesa, the Nile and the 'Bahr Bela-Ma,' there had been an artificial lake, ranked by competent observers as the greatest work of man, and as an incredible result of patient labour, engineering skill, and political sagacity. The weight of evidence was in its favour. The 'onus' lay on the complainants to justify their charges of plagiarism, falsehood, and blind credulity. I revisited Egypt, however, without any bias as to detail. It was necessary not only to examine the unexplored desert, but to determine the age of the remains in the Fayoum, pottery, mummies, temples, and pyramids, and so dispose of the otherwise fatal objection that this basin had been, even in the time of 'Menes,' the fertile Crocodilopolite nome.

Between lat. 30° 12', and the Wadi Reian, no important place was left unvisited. From Abu-Roash and Gizeh across the Kom El-Kashab into the Wadi Fadhi, and east to Sakkara ; from Medinet to Tamieh and Kafr Amār ; from el-Adwéh across el-Bats and el-Wardan, northward under and on the eastern hills to the extreme edge of the hollow (8 m. N. of Tamieh), westward to Junker's track ; on the lake, its islands, and at Dimêh ; Bihamu, Ssenûres, and Abuksa ; along the old dyke from Sirbe to Schedmüeh ; from Atsa, el-Minyah and Abu-Gandir to Nezeleh, Qasr Qerûn, and the Heram ; from Medinet to Gharaq, the Wadi Reian, Tutun, Ambêsche (the

monastery), and Hauwareh; from Medinet to el-Lahūn and Hauwareh el-Kēbir; although often alone with Arab servants or native gentlemen, I was also aided by experienced engineers, Austrian, English, and Prussian.

These researches, supported by a vast body of proof, and the opinions of countless experts consulted by me, eminent for Greek, Hebrew, Coptic, and Arabic erudition, in art and literature, in local tradition, history, and personal acquaintance with the country, enable me to state with reasonable confidence certain conclusions (26).

The accounts of the ancient authors, Herodotus, Diodorus Siculus, Strabo, Mutianus, and Pliny, confirmed by Ælius Aristides, Stephen of Byzantium, and the text and maps of Ptolemy, conclusively prove that, from a very early period in Egyptian history, down to a time antecedent to the Arab invasion, a large volume of Nile water was diverted into a part of the Libyan desert north of $29^{\circ} 42'$ N. lat. and west of $31^{\circ} 5'$ E. long., and the lake thus formed was commonly known as the Lake of Moeris.

From before the fifth century B.C. (27), to the early part of the first century A.D., the surface of this lake rose, periodically, during the inundation, above the level of low Nile at Beni-suef, and according to the unimpeached testimony of Herodotus, Diodorus, and Pliny, was about 50 fathoms deep in its deepest parts.

The physical conditions of this part of Egypt would permit the formation of a reservoir of Nile water, fulfilling all the requirements in depth of the several accounts of the ancient historians.

The exploration of the desert to the south of Qasr-Qerun; with the theodolite observations and photographs by Mr. Petrie in a subsequent expedition to the W.S.W. of Gharaq, confirmed by the general statements of Calliaud (28), Belzoni (29), and Mason Bey, and the aneroid observations of Dr. Ascherson (30), in 1876, show that there is also a depression in the desert between the Wady Moïeh and the Fayoum of not less than 200 feet below Beni-suef.

It is to this feature that attention is especially directed. It is not correct that the Birket-el-Qerun had always been believed to be identical with Lake Moeris. The Ptolemaic maps place it to the south of Bacchis (Kom Uashim (?)) and the latitude of Arsinoë. The text gives a difference of 20 seconds of latitude between the town which must have been in the Fayoum and "circa Meridis paludem" (31).

The entire depression in its several basins (32) bears visible traces of having been filled with water, not in a geological era, but within a relatively recent if not historical period (33). Nearly horizontal strata of limestone (34) have been removed by erosion (35). The only agent available would be that branch of the Nile which is now known as the Bahr-Jusuf (36).

A lake so formed would, probably, have a shore of between 300 and 500 miles long, with steep promontories and sandy bays, resembling the sea coast. It would contain islands from 150 to 250 feet high (37), hold a large part of the surplus water of the inundation, be blue in colour and prolific in fish, discharge at low Nile into the valley by the canal by which it was fed; lose a considerable volume by percolation, especially to the north and west (38), as well as by evaporation, which would aid in the cultivation of the hills to the east.

The general direction of such a lake would be from north to south.

In the absence of any proof that this part of Egypt was inhabited prior to the Ptolemies, or that any Greco-Roman remains earlier than A.D. 40 have been found below the first plateau (39), there is no sufficient reason to doubt that at an early period, and prior to the first Olympiad, this depression was filled with water, and has ever since continued to receive an annual supply. It is probable that in the time of Herodotus the lake extended to the foot of the Sedment range; in the time of Strabo had been excluded from parts of the upper plateau by dykes (40), which can still be traced; in the time of Pliny never rose as high as the Nile valley; in the time of Cl. Ptolemy had been chiefly restricted to the southern basin (41); at the time of the Arab conquest, received little more than sufficient for the purposes of irrigation (42). It would seem that in the fifteenth century (43) the southern or Gharaq basin received more water than the northern or Fayoum; but their relative importance has steadily changed, and the Birket-el-Qerun increases annually, while the Gharaq basin has virtually disappeared.

NOTES.

(1). "The map of the French Expedition (1809) displaced all previous maps of Egypt. It marks unbroken desert where your recent explorations show the deep hollow of the Wady Moieh." (C. H. Coote, *Brit. Mus.*, July 20th.) *See, e.g.*, *Cours du Nil*, *Fevrier*, 1738, Norden.

(2). Fayoum, not Fayūm, is the official equivalent of الفيوم. Elsewhere I have followed the spelling of Dr. Schweinfurth.

(3). *Denkmäler aus Ägypten*. 1859. Abth. I, Bl. 3. *Zeitschrift der Ges. f. Erdkunde*. 1880. Bd. XV, Taf. 1. *Petermann's Geogr. Mitth.* 1880. Taf. 9. But *see* *Phys. Geogr. d. Lib. Wüste*. Bd. II. Jordan, Cassel, 1876.

(4). *Description de l'Égypte*. E. M. VI, p. 175, ed. 1830.

(5). (Measured (?) by M. L. de B., 1842.) "Lorsque j'ai fait faire des nivellements." *Mémoires sur les Principaux Travaux*, &c. Paris, 1872-73, p. 64. But *see* "Es scheint, dass Linant-Pascha im Jahre 1840, u.s.w." "In dem Werke über die ägyptischen Bauten thut Linant-Pascha nur an einer einzigen Stelle eines solchen Nivellements Erwähnung, und zwar ganz nebensächlich in einem Zwischensatze." G. Schweinfurth, *Bemerk. Zeit. d. G. f. E.*, B. XV, H. 2, p. 152, 1880.

(6). *Denkmäler*, A. I., B. 3.

(7). "The present level is nearly the same with that of the Mediterranean."—*Smith's Dict.*, s. v. Moeris.

(8). "Ce qu' Hérodote et Diodore de Sicile ont écrit sur l'étendue du lac Moeris est hors de vraisemblance, si par la manière de l'entendre, on ne la rend vraisemblable." M. Jomard, *Mémoires*, etc., VI, p. 149, ed. 1830.

(9). *Voyage*, &c., Paris, 1712, 12mo.; and *Voyage en* 1714, Paris, 1731, 12mo.

(10). "Égypte," par le S^r d'Anville (map), 1765.

(11). *Description de l'Égypte*, Vol. VI, p. 166.

(12). *Ancient Egyptians*, II, p. 124; *Egypt and Thebes*, p. 358, but *see* *Rawlinson's Her.*, II, 148, Vol. II, p. 226, note.

(13). *Mémoire sur le lac Moeris*, présenté et lu à la société Égyptienne, le 3 Juillet, 1842. Alexandrie, 1843. "En plaçant le lac ou réservoir de Moeris dans la partie la plus élevée du Fayoum . . . il était possible d'avoir une hauteur d'eau de plus de sept mètres audessous du point du deversoir à Awarat el-Macta. Le mémoire,

publié par Mr. Linant sur le lac Moeris, *donne tous les éclaircissements désirables* sur ce point de l'histoire ancienne de l'Egypte." Carte Hydrographique de la moyenne Egypte, par M. Linant de Bellefonds. Paris, 1854, D.

(14). Rawlinson's Egypt, II, 161, 162, n., 1880. See *passim*, e.g., the works of Brugsch, Bunsen, Lepsius, Mariette, Maspero, and Wilkinson, and recent maps. But see letter of Dr. Birch, *infra*.

(15). See e.g., Encyc. Brit., 'Egypt,' 1877; Baedeker's Egypt (Germ. Ed., 1877), Eng. Ed., 1878, pp. 451, 452; Isambert, Orient, etc. p. 447, 1878; Murray's Egypt, II, p. 380, 1880. "The Land of Khemmi," 1882. [But "I must write a line to congratulate you on the success of your labours. I, of course, took Linant's theory for granted."—L. Oliphant, Const., July 11th, 1882.]

(16). Mémoires sur les Principaux Travaux d'utilité publique, exécutés en Egypte, accompagné d'un Atlas par Linant de Bellefonds Bey, Paris, 1872-73. Arthus Bertrand Editeur, 21, Rue Hautefeuille. Compare "Hérodote donne au lac une profondeur de cinquante orgies, ce qui fait environ quatre-vingt douze mètres. Or, depuis les terrains de la province de Benisouef, à l'entrée du Fayoum, jusqu'au fond du lac Keïroun, il n'y a que vingt-sept mètres [27^m. = 88 feet] de différence de niveau. *Le lac ne pouvant DONC pas avoir cette profondeur* indiquée par Hérodote, c'est probablement une erreur ou de mesure, ou d'unité de mesure, ou enfin de renseignements," 1842, p. 12; but "Depuis la gorge d'Illaoun et le seuil du Bahr Joussef à Awarat el-Macta, jusqu'à la surface du lac, comme l'a vu M. Jomard, et comme cela existait encore *lorsque j'ai fait faire des nivellements (!)*, il y a 61^m. 80 [200 feet]. En mettant la profondeur des eaux du lac à 20^m. 20, CE SERAIT la mesure qu' Hérodote donne au lac." 1872-73, p. 64.

(17). The Atlas is well-known, but its results appeared for the first time in English, in the Land of Khemni. The mémoire is never quoted. It was unknown to, e.g., Encyc. Brit. (R.S.P.), 1875, and M. Isambert, Itineraire, v. 2, 1878, where the mémoire of 1843 is expressly cited as the latest exponent of M. Linant's view. It reflects no discredit upon these authors. The title of the work is misleading. The article has this prefatory note (p. 47): "En 1843, la Société Egyptienne du Caire publia mon mémoire sur le lac Moeris, à 400 exemplaires, qui furent adressés, en grande partie aux Sociétés savantes européennes. Le mémoire que je donne ici, est donc *une seconde*

édition, revue et augmentée, du premier." There is no hint of mistake or list of errors. The corrections are furtive, and scarcely, as the result has shown, received the publicity which might otherwise have attached to the words of "une des gloires de l'Égypte moderne." It might have further modified the opinion that "to M. Linant certainly is due the merit of having settled a controversy of no little importance, and the Egyptian Society of Cairo *deserves our thanks* for the publication of his most interesting memoir." (Encyc. Brit., 1855 and 1877.)

(18). Bemerkungen zu der neuen Karte des Fayūm, von G. Schweinfurth. Zeit. der Ges. f. Erdk. Berlin, 1880. B. XV., p. 152, and map. Taf. 1. The text is worthy of the author. The map is excellent for the cultivated land and the Nile Valley. A tracing of the original map $\frac{1}{200000}$ I owe, with other favours, to the courtesy of Rousseau Bey. The profile (No. 2), with some facts added from the original field books of M. Julliot, now engineer of the Daireh Saniéh, is appended. He confirmed its accuracy. But a new map with a triangulation by a most able engineer, M. Stadler, under the skilful direction of Mason Bey, chief of the Cadastre in the Fayoum, an experienced African explorer, was (May, 1882) in course of preparation.

(19). The height of Wasta above the Mediterranean is probably correct to within a few feet. But *see* "Cairo, Hochwasser Nils, 18^m. über dem Meer. Niederwasser, 11^m. über d. M." Phys. Geog. u. Meteor. der Lib. Wüste, bearbeitet von Dr. W. Jordan, Cassel, 1876, B. 2, pp. 178-204.

(20). Herodotus II, 4; 69, 148, 149, 150. Diodorus Siculus I, 51, 52. Strabo I, XVII, §§ 3, 4, 36, 37, 38, 39, 41. Claud. Ptolem. Geog. lib. IV, text. Ed. Wilberg, 1838, p. 279 and maps. Plin. H. N. V. 9, XXXVI, 12. Æl. Aristides, Oxon. 1722, tome II, pp. 350, 351. Steph. Bpz. s. v. Κροκοδείλων πόλιν. For Pomponius Mela *see* Tzschuckius, p. 340, for reasons why the passage ought not to be cited as an authority (e.g. by Linant, Ebers, etc., *passim*).

(21). Wilkinson, Anc. Egypt, II, 124.

(22). If such a charge does not refute itself, *see* variations and new matter added, *inter alia*, the cost of opening the sluices, £11,500.

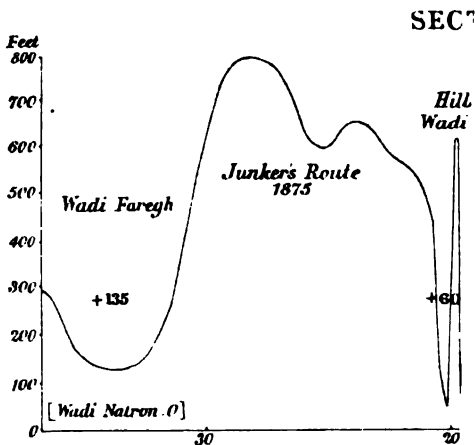
(23). "Strabon ne donne aucune mesure au lac de Moeris ; il se borne à comparer son étendue à cella d'une mer. Quoique cette expression soit *exagérée*, etc." M. Jomard, Des. VI, 169.

(24). The Admiral of Vespasian would not have quoted the all-powerful commander-in-chief of the expedition against Vitellius, statesman, orator, and historian, to expose an error; much less to commit a similar blunder. The explanation lies in the word "fuit."

(25). Ἐπειδὴ γὰρ καὶ μέχρι τῆς Ἀιθιοπικῆς χώρας προσελθὼν, καὶ αὐτὴν διερευνησάμενος Διγυπτον τετράκις τοσούτῃαν καὶ παρὲς οὐδὲν ἀνεξέταστον, οὐ Πυραμίδας, οὐ λαβύρινθον, οὐχ ἱερὸν, οὐ διώρυξαν, ἀλλ' ὧν μὲν ἐν ταῖς βίβλοις τὰ μέτρα ὑπῆρχεν ἐκείθεν πορισάμενον, ὧν δὲ μὴ ἐξ ἐτοίμου λαβεῖν ἦν ἐκμετρήσαι, αὐτὸς μετὰ τῶν παρ' ἐκείτοις ἱερέων καὶ προφῆτων. κ.τ.λ. p. 331. Oratio Ægyptiaca. Refutatis aliorum opinionibus de causis Nili crescentis.

(26). My indebtedness to these gentlemen will be duly acknowledged elsewhere. Dr. Schweinfurth encouraged my researches personally and by letter. "*Les recherches sur le Fayoum et les anciennes conditions de ses eaux que vous poursuivez depuis longtemps avec tant de zèle, etc. Comme vous avez constaté dans le sud-ouest hors de cette province une depression pouvant servir comme deversoir pour le trop plein du Bahr-el-Youssouf, il s'agit avant tout d'y faire executer un nivellement.*" (Cairo, March 8th, 1882.) Lieut.-Gen. Stone Pacha, Chief of the Staff, and President of the Geog. Society of Cairo, warmly seconded my proposal to make a thorough and exhaustive examination of the whole area. Political considerations prevented this. My subsequent expeditions, however, with the assistance of Mr. Tristram Ellis and Mr. Flinders Petrie were sufficiently accurate for the solution of the principal question. "I know nothing from the studies which I have made which would work against your theory of there having existed in and near the Fayoum such a great basin of Nile water as that described by the ancients. Indeed, I am so far of the contrary opinion, that I shall urge the levelling of the country in the vicinity," etc. Lieut.-Gen. Stone Pacha, May 19th, 1882. Wilson Bey, of the Daira Sanieh, and Rousseau Bey, of the 'Public Works,' for their respective departments, were also anxious to "turn such investigations as mine (yours) to practical account, when the country enters upon a new future under more favourable conditions."

(27). A waste weir was sufficient for the reclamation of the Delta, the lowering of dykes, and the protection of the villages against the inundation. It was, probably, an after thought to extend the indirect benefits from percolation and evaporation, to the direct supply of

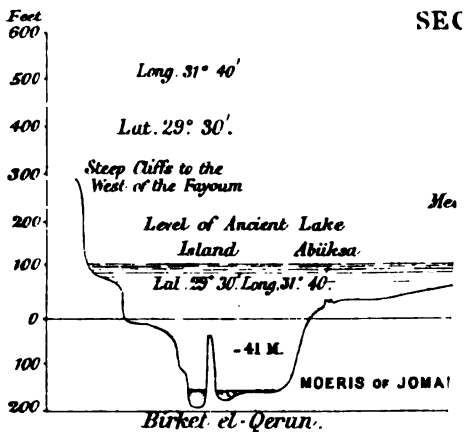


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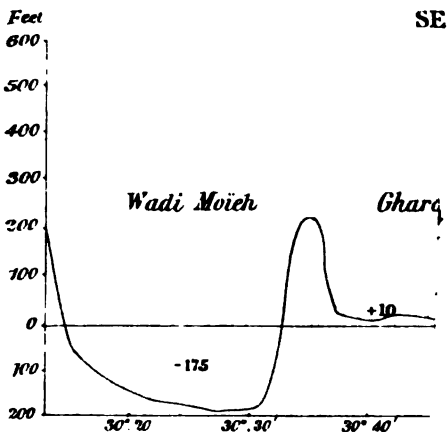
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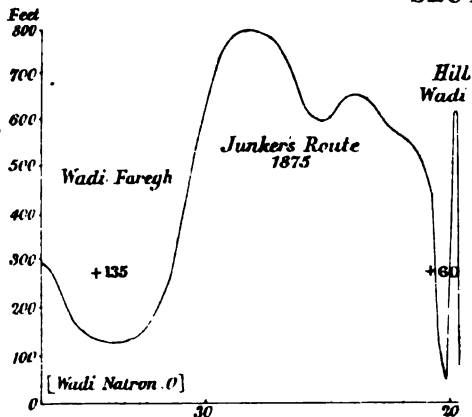
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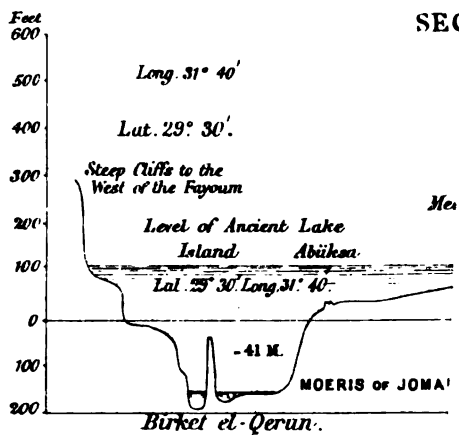
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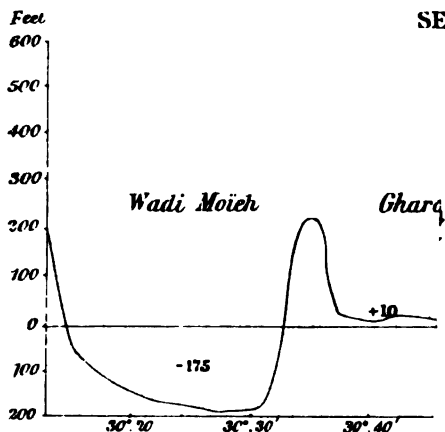


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pure water to the Nile valley by canal. It seems that the precise date when the encroachments upon the supply and extension of cultivation in the northern basin localised its benefits may be fixed between the visits of Mutianus and Pliny.

(28). Voyage à Meroe (1819). Paris, 1826.

(29). Operations, etc. London, 1820. 4to.

(30). Phys. Geog. Jordan, p. 216. G. Schweinfurth, z.f.k. p. 160.

(31). This requires more elaborate argument and illustration, but see the folios *passim*, and of Rome, 1478, Venice, 1511, and the text, Wilberg, 1830, pp. 279, 282.

(32). ἐν τοῖς πλείστοις μέρεσιν. Diodorus.

(33.) See Section of Dr. Schweinfurth, and M. Linant, *passim*, and p. 67 (1873).

(34.) The 'terrains d'alluvion' of M. Linant do not exist.

(35.) The word "depression" is not therefore correct. It was 'eroded,' as the ancient authors uniformly stated. The χούρ of Herodotus is the equivalent of "un terrain si peu compacte et aussi friable." L. de B. (1873) p. 55.

(36). Bahr Jusuf, query, cf. הַדִּי 'a noun from the fut. Kal of הַדִּי, increaser, Gen. xxx, 24, where the name is interpreted; and see D'Herbelot, s.v. for the traditions. See also the Arab historians. The "canal of Joseph" is a misconception.

(37). The depth of the lake was 'shown by two pyramids, somewhere near the middle, in its deepest part.' The stones at Bihamu are not pyramids, they stand near the limit of the highest plateau, and may be of Roman date.

M Jomard objected that a structure would not prove the depth of an excavation. He failed to consider with the statement of Herodotus the succinct account of Diodorus: 'Ο δ' οὖν βασιλεὺς ὀρύττων ταύτην κατέλιπεν ἐν μέσῃ τόπον, ἐν ᾧ τάφον ὠκοδόμησε καὶ δύο πυραμίδας, τὴν μὲν ἑαυτοῦ τὴν δὲ τῆς γυναικός, σταδιαίας τὸ ὕψος. As in the Latomia del Paradiso of Syracuse, in modern French quarries, and in the East, a squared mass of the natural rock was left standing to show the amount of stone removed. As the hollow in this case was filled with water, two piles above marked the depth beneath. *Against* (ἐπὶ) them were colossal statues. On the well-established Eastern principle, 'si monumentum quæris,' the king *also* constructed a tomb in the noble challenge which he offered to all potentates from

Sesostris to Hadrian. Νομίζων διὰ τούτων τῶν ἔργων ἀθάνατον ἐαυτῷ καταλείψειν τὴν ἐπ' ἀγαθῷ μνήμην. The pyramids of the lower Nile all stood at, in or near 'Meri,' as those of the upper Nile, near the 'island' of Meroë.

The 'Heram' (Pyramid) Merouet-el-Berl is not the site of this tomb and these pyramids. But the name may have been transferred to this bold and conspicuous hill, isolated and streaked with glittering gypsum, from some one of the adjacent mounds to the east. I had left camp and my European servant two hours before day-break. I reached it at 1 P.M. The shêkh of Nezleh, who lent me his own horse, and his amiable and accomplished son Mustapha Ali who accompanied me to the edge of the desert, exacted a promise that I would not sleep in those dangerous hills. My six Arab hunters had joined me but two days previously, and we could not carry food or water for camel or horse. Under these circumstances my *reconnaissance* should not deter others from renewing the search for remains which appear to have still existed in the time of Pliny. Calliaud passed to the south. No European had ever before set foot in that weird and fantastic spot, or climbed those hills so strangely worn by water and blown sand. (So Dr. Schweinfurth, March 8th, 1882.)

(38). By the Wadhi Fadhi, discovered and explored March 21st and 22nd, 1882. "A new and most important contribution to the cartography of Egypt." C. H. Coote, Brit. Mus., July 20th, 1882. See valuable article on Die Behar bela-ma Frage, Rohlfs. Drei Monate in der Lib. Wüste, p. 14, Cassel, 1875. The word Fadhi (cf. فَض) seems to retain this use.

(39). M. Maspero told me that he had never seen anything from the Fayoum earlier than Strabo; confirmed by, *inter alios*, M. Vasalli, Rogers Bey, and M. Guimet. The 'obelisk' at Begig is not *in situ*. The remains at Hauwarah, depicted with such absurd exaggeration in the Denkmäler aus Egypten, are only mud-brick walls of at least a late Roman period. M. Vasalli believed that the Labyrinth had been destroyed. (Boulak, January, 1882.) M. Mariette declared it still concealed under the mud of the Fayoum. I think it should be looked for elsewhere. But in any event, while the Nile Valley contains its millions of records, and the western end of the Bahr Jusuf is marked by granite blocks and traces of an important temple of the time of Amenemhat III, these monuments of antiquity stop on the

threshold of what has been for the last 1,800 years the fairest province of Egypt.

DEAR MR. WHITEHOUSE,

I need not say how much pleasure your theory of the Lake Moeris has given me, as I never accepted the result of the observations of M. Linant de Bellefonds, and have confined myself to the statements of the classical writers. Future explorations, it appeared to me, could alone settle the question. Your recent investigations of the Wady Fadhi and of the deep basin of the Wady Reian seem to offer the solution of this difficult problem.

It had long struck me that the mass of antiquities obtained by Mr. Greville Chester from the Fayoum were of the Ptolemaic and Roman period of the occupation of Egypt, and consequently that the Fayoum was not inhabited at an earlier period. Even the discovery of a few more ancient monuments at its edge would not militate against that.

Believe me, yours very truly,

S. B. BIRCH.

Brit. Mus., *July 26th*, 1882.

(40). This dyke is also the traditional wall of Makrizi.

(41). *Cf.* the maps and text.

(42). The most diligent search and active local enquiry failed to find any Arab tradition, that the Fayoum had been filled with water. The Khedive and his suite, Mahmoud Pasha, Salama Bey, the Mudirs of the Fayoum, the Copt clergy, the learned Shêkh at the Kutubkhāneh, *inter multos alios*, had never heard or read of it. *Per contra*. They all said it would be filled at once if the dyke at el-Lahun burst. (*See* M. Jomard, and M. Linant (1873), p. 54.)

(43). *See* the map of Fra Mauro.

(44). *Cf.* the maps of the French Expedition (1809) with those of M. Linant (1854, 1872-73) and Dr. Schweinfurth (1880).

**THE FOLLOWING BOOKS ARE REQUIRED FOR THE
LIBRARY OF THE SOCIETY.**

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- BOTTA, Monuments de Ninive. 5 vols., folio. 1847-1850.
 PLACE, Ninive et l'Assyrie, 1866-1869. 3 vols., folio.
 BRUGSCH-BEY, Grammaire Démotique. 1 vol., folio.
 ——— Geographische Inschriften Altaegyptische Denkmaeler.
 Vols. I—III (Brugsch). Vol. IV, in 2 parts (Dümichen).
 DÜMICHEN, Historische Inschriften, &c., 1st series, 1867.
 ———— 2nd series, 1869.
 ———— Altaegyptische Kalender Inschriften, 1866.
 ———— Tempel Inschriften, 1862. 2 vols., folio.
 GOLENISCHIEFF, Die Metternichstele. Folio, 1877.
 LEPSIUS, Nubian Grammar, &c., 1880.
 ——— Königsbuch der Alten Aegypter. 4to., 1858.
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 ——— Arabic Chrestomathy. 1 vol., texts, and complete glossary.
 DELITZSCH, Assyrische Studien. Heft I, 1874.
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 ———— 6th and 7th do.
 ———— History of Egypt. 2 vols. 1882.
 OSBURN, The Antiquities of Egypt. 8vo., 1841.
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 WILKINSON, Materia Hieroglyphica. Malta, 1824-30. (*Text only.*)
 CHABAS, Mélanges Égyptologiques. 1862-1873.
 ——— L'Égyptologie. Tomes I and II, 1874 and 1875.
 MASPERO, Du genre epistolaire chez les Égyptiens de l'époque
 Phraonique. 8vo. Paris, 1872.
 ——— De Carchemis oppidi Situ et Historia Antiquissimâ.
 8vo. Paris, 1872.

